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THE CHINESE LANGUAGE.

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Hamlet. Methinks, it is like a weasel?  
Polonius. It is backed like a weasel.  
Hamlet. Or, like a whale?  
Polonius. Very like a whale.

IT is much more natural, seeing that the Chinese are made like ourselves, to suppose that the language or languages of China is or are lineally connected with languages of other so-called stocks than to suppose that the contrary is the case; and this on general principles, and without the support of evidence bearing upon any one special point. In any case it is no great triumph of genius to be right in this matter, for there are only two conclusions, one for and the other against the supposition. The difficulty, in this as in other matters, is rather to shew what is true and what is not, than to guess it. The Reverend Dr. Edkins made an able attempt some years ago to conduct us through these demonstrative paths, but the general verdict, whilst unanimously according credit for the zeal shewn in the attempt, and admitting the probability or possibility of the conclusion, condemned the unsoundness of the method; and the writer, for one, is compelled to class himself amongst those who cannot clearly follow Dr. Edkins' reasoning,—though maybe herein Dr. Edkins is not to blame.

We are all apt, in comparing the language of China with that of Europe, (for, with certain definite exceptions, the chief tongues of Europe are but one in a philological sense), to start with what may be a doubtful assumption from the beginning. We bewail the fact that the etymology of Chinese is stunted in its growth by the absence of letters, and perhaps we regret this rightly: but, as enquiry proceeds it may turn out that the reverse is the case, and that our own languages have been pruned and trained into artificiality by the possession of those very letters, the absence of which we

think is such a misfortune to the Chinese. The Chinese system has at least this advantage over ours, that it is perfectly readable by each of the speakers of the dozen or so of distinct Chinese languages, (not to drag in, for the present, Corean, Japanese, and other mixed written languages), quite independently of the fact that the utterance of the words thus read by each speaker may be more or less or even absolutely incomprehensible to the others.

Mr. Kingsmill of Shanghai was perhaps the first to lay stress upon the significance of the "root" view of Chinese, and, though his writings upon this subject are almost universally censured by students of Chinese as being too loose and unsound for sustained consideration, he is certainly entitled to credit for his inventive boldness, and for his acuteness under handicapping difficulties. The explanation of the fact that the written Chinese (whether ancient, official, poetical, or what not) is equally comprehensible to speakers of all dialects, is, apparently, that only the roots are used, and that no single unimported word in pure Chinese has ever advanced beyond the root stage, though the root may have changed. Perhaps it would be as accurate, and serve as well to say that the root has always been viewed distinctly from and as being essentially independent of what we consider the branch; or co-ordinated therewith. The root has of course undergone variations; otherwise there would still be only one Chinese language, and not many Chinese languages; but the possible changes to be rung upon a practically monosyllabic root are fewer than those which are to be rung upon the root and branch combined, or the root, branches, and leaves combined. Moreover the root was given a concrete pictorial form, and probably this was done at a period when the family of speakers was so small, or confined to so limited an area, that the roots were, if not unvaried, at least tolerably homogeneous; and as there are, and presumably were, only a few hundred distinct root sounds in Chinese, the frequent ocular comparison of two or more roots, starting into pictorial existence with but one sound between them, would naturally tend to prevent any one of those similar roots from straying. To illustrate our meaning, let us take an imaginary root *da*, and assume this to be an ancient word signifying "to give." Let us assume, too, that at the earliest time the people variously said *do*, *doa*, *daw*, *du*, *da*, *daa*, &c., (each of those sounds being supposed to represent the same word with slight variations). Even if the root sound *da* were not pictorially represented, the majority of speakers would have little scope for going wrong, though perhaps the man who said *du* might fail to understand the other extremist who said *da*. There might be other roots *da*, *di*, *de*, &c., signifying

something quite different, and these roots, as heard in the mouths of different speakers, would conceivably present as much variety as our first root *da* "to give." But, as soon as ever three or four *da*, *di*, and *de* were pictorially represented, the fact that, orally, one of two *da* might shew a tendency to deviate to *de* would be weakened by the fact that the speaker remembered that it ought to have the same sound as another *da* which was not undergoing the same change, and therefore the more roots there originally were of the same sound the less likely would those roots be to change; whilst, on the other hand, the rarer the root, the more likely would it be to vary.

So far the above holds good almost as much for those who used from the first, or proceeded afterwards to use phonetic letters, and wrote *d* and *a*, as for those who wrote pictorially: but here again the Chinese have the advantage; for with us a dozen or more forms of letters are and were used, whereas (I believe) at no time is there the slightest hint that different Chinese speaking tribes have used different written forms. [It must be added parenthetically that the writer does not forget the at present unimportant modern vulgar characters exclusively used for local sounds, e.g. by the Cantonese and Fukienese amongst others]. Thus, even though the sound represented by the letters may as a matter of fact be the same, yet each speaker's eye is only intelligent to his own letters. Thus JOHN JONES may be written upon a shop-door in Constantinople in Russian, Turkish, Armenian, and Greek. Not only is the modified root of JOHN, namely JONES, incapable of illuminating the general eye, but the root JOHN is equally indecipherable. To make matters worse, we have not only taken different letters, but many of our letters have on the one hand the same forms, and on the other radically different sounds. Thus H is an aspirate in English, is a vowel in Greek, and is the consonant N in Russian: and so with many more. If the word JOHN had been pictorially written, it would have conveyed the same meaning, and in many cases almost the same sound to those who would actually say *Jean* (Zh), *Juan* (H), *Jan* (Y), *John* (Dj), *Ivan* (Iw or Iv), &c., &c. Thus we have differently shaped letters; letters shaped the same, and representing the same class of sounds, but giving out different vowel or consonant sounds; and letters shaped the same, but not intended to represent even the same class of sound.

Thus, even if we confine our attention to roots, and take no account of inflection, we find that the application of living speech to written form, and *vice versa*, has not been so happy in Europe as in China, at least as far as regards the great practical object of forming a written language comprehensible to all speakers.

But we have gone farther than this: we have joined two or more roots together, and allowed the whole thus combined to modify itself in such a variety of ways that in many cases there is no historical trace of any origin whatever, whether of the root or the branch, whilst in others, though the main root itself can be traced backwards, the inflection and agglutinative parts have become lost in obscurity. If, as is the case with the Chinese, the roots which go to make up the tense, mood, number, or, in short, the subsidiary portion of the idea contained in the word, had always been kept separate, this either could never have occurred, or could not have occurred so easily, or at least would have been the less likely to occur according to the existence of other independent circumstances affecting the history of the language. The history of these inflections is a matter belonging to general philology, which has probably by this time been tackled with some success by competent scientists, but which is alike without the province of the present paper and the scope of the writer's knowledge.

Whilst, on the one hand, the mere existence of the pictorial character must, as above shewn, have tended to discourage that form of corruption or development known as inflection, the mere existence of letters must have had the opposite effect, by at once giving practical shape to fleeting changes. Even in modern Chinese some of the persistently varying inflective roots, such as *了 liú* to finish, seem to have been transcribed by a process akin to the use of letters in a corrupted form e.g. *lo*, *le*, *lu*, &c.

It is not pretended that there is anything new or weighty in what has been said above, but it is necessary to begin at the beginning in order that a definite standpoint may be fixed from which the subject, rightly or wrongly, can be regarded. The deduction which we draw from the above is no more than this:—that, as a spoken vehicle of thought, Chinese, which, as we hope to shew, has followed and is following exactly the same natural instincts as other languages, has been forcibly wrenched in one direction by its indivisible and pictorial scripture, whilst our languages have been gradually driven round to the opposite pole by the divisibility and purely phonographic nature of our scripture.

If it can be shewn that modern Chinese and modern European, despite the forces which have thus parted and are parting them, still follow the same "laws" of change, the only possible deduction is that they have always done so, and in no less measure than now, if not in a greater. There can be no doubt, however, that the modern increased facilities for exchanging thought tend to discourage further variation.

The only sound basis upon which it is possible to build solid results, in assigning to China a place in philology, is a comparative study of the Chinese dialects. When we disparage the Chinese for their want of attention to this subject, it must not be forgotten that our own comparative philology is only the work of the present century,—perhaps even half century, and that the existence of modern languages, or colloquial languages, in Europe can hardly be said to have become respectable and assured before the invention of printing in the West. On this subject Isaac Disraeli's *Amenities of English Literature* may be usefully consulted by those who incline to regard these statements with scepticism. Just as the Chinese (alas! some will say) are amongst the freest on the earth from the trammels of religious and social or caste prejudice, so is their language one of the freest from the trammels of grammar and letters. If it be replied that in Europe we owe our advancement to the opposite qualities in our language, it may be replied that we may owe our progress to other qualities or accidents, and that language has nothing to do with it at all. Indeed we see the Coreans, who, according to the best recent researches, have an excellent if not perfect alphabet and inflected language of their own, deliberately relegating it to a subordinate position in favour of Chinese, whilst the Manchus within the past two centuries have gone further, and have well-nigh abandoned their language altogether. As we progress in our knowledge of Chinese, we shall probably find abundant proof that it is not as a whole inferior to our own, even if it be not superior. Any one with a moderately competent knowledge of written Chinese can see that the Chinese can write exactly what they wish to say, and if this can be reproduced in English, and that English is a true translation, it is evident that the Chinese version is also a true translation of the English. In other words, were our knowledge of Chinese only sufficiently competent, there is nothing in English that we could not render into Chinese. Modern or complicated ideas do not affect the argument, for, though the Chinese may have no characters to represent the ideas *piano*, *bromide*, and *Trinity*, yet we had not those words until we had the things, or were told of them, or had argued interminably about them, and as soon as the Chinese have a thing they give it a name, which name thenceforward becomes the true Chinese for that thing. The difficulty in rendering, for instance, the Scriptures into Chinese is to find out the exact meaning of the Scriptures.

A Chinese scholar is considered to be he who can best string his words together, and that is all that can be said of a Latin, English, or any other scholar. The secondary question how he is

to string them together must always remain secondary, for every great composer must either create a model of composition of his own, or conform to models created by some one else. Notwithstanding this definition of ours, a Chinese will usually say that a great scholar is he who knows best the proper use of *hü tsz* or "empty words," in which category particles, prepositions, and, in fact, all "grammar" may be included. A little reflection will convince us that a good composer of English is also he who best knows how to manipulate his *hü tsz*, for nothing could be more indefinable and intangible than the precise meaning of our inflections, whilst on the other hand nothing could be more unanimous, though without reasons given, than the general approval or disapproval of their use by a writer.

The late king Cetewayo is said to have made a profound remark: "though you are always changing your laws in Europe, as men you remain the same." The writer is of opinion that it will be found that just as Chinamen, the more they are examined, turn out to be men swayed by precisely the same impulses as ourselves, so their language will turn out to be a written and spoken vehicle which, in all that is essential, is governed by the same springs as put our own in motion. To put the whole thing in a compendious form, there is one thing which, written or spoken, commands the approval of all, and that is the truth, which, like a straight line, may be thick or thin, but can only be spoken or written in one true way, and the best composers and orators in all languages are those who can truest write or speak that amount of truth which they are capable of perceiving, whilst the most approved men of all nations are those who can see the most truth and then proceed to express it in the truest way. Superstitions, castes, laws, and grammars all belong to one category as being imperfect artificial rules for the maintenance of truth. The *hü tsz* of the Chinese are as unfettered as their superstitions, civil laws, and social distinctions, all of which, however imperfect, at any rate do not err on the side of over-definition.

To descend from generals to particulars:—If reference be made to the tables of Chinese languages or dialects published by the present writer during the past few years in the *China Review*, and also to certain comparative tables printed in the *Chinese Recorder*, a fairly accurate general view may be obtained of the present condition of the Chinese dialects. There are of course other dialects, which may yet throw valuable additional light upon the question, but as those of Canton, the Hakkas, Foochow, Wenchow, Yangchow, Hankow, Szchuan, and Peking take in most of the extremities and circumscribe the others, they may perhaps be taken as sufficient for

the elementary and introductory purpose of the present paper. A reference to the articles and tables above-mentioned may facilitate the comprehension of what follows.

One of the commonest and easiest-observed of the variations in modern Chinese dialects is the *ch* or *tch*, which becomes variously *t*, *ts*, *tj*, *ty*, *s*, *sh*, and *th*, (the Greek θ). If we take the modern word Cigar, which must have had a fair start for existence with all nations, we find that each nation has given it the pronunciation most in accordance with its genius. Thus the Germans pronounce the first syllable *tsi* and *si*, the Spaniards *thi* and *si*, the Russians *tsi* or *tsz*, the English *si*, and the French *si*. Possibly the Hungarians, Poles, Greeks, and other folks, may have other forms which would strengthen the argument, but the above are sufficient for illustration. If we take the termination *tion*, assimilated in so many words by all European languages, we find the Germans, again, say *tsiou* or *tsion*; the Spaniards say *thion* or *sion*; the Dutch write *tie*, [of the commonest pronunciation of which the writer is uncertain]; the French say *sio*; the Russians write and say *tsya*; the English say *shn*, *shun*, or *shon*; and the Italians write and say *tsione* and *sione*. If we take two Chinese words 烟 and 船 we find:

DIALECT.	SOUNDS.		COMPARE WITH.
Peking	ch'êñ	ch'u'an	German and
Hankow	ts'êñ	ts'u'an	Italian
Yangchow	ts'êñ-g	ts'ou	Russian
Wénchow	dzang	züe or jüe	Dutch
Foochow	thing or sing	thung or sung	Spanish
Canton	sên & shên	shün	French
Hakka	ch'in shin	shon	English

compare, again, the *ish*, *isch*, *sk*, *iski*, in the words English, English, Engelsk, Angliski, &c., with the Chinese forms *ki*, *ei*, *chi*, &c.,

If we take a number of old words, such as *to*, *toll*, *tin*, *tile*, we find the German forms are *tsu*, *tsol*, *tsin*, *tsigl*, (*zu*, *Zoll*, *Zinn*, *Ziegel*), just as the *tü*, *toung*, *ti*, [猪 長 知] of Foochow become *tsu*, *ts'ang*, *tsz* in Yangchow. But another class of *ts* words in German become *s* in English: thus sign (*tseichen*), sable (*tsobl*), circle (*tsirkl*), just as the *sing* and *sung* [臣 船] of Foochow become *ts'êñ*, *ts'ou*, in Yangchow. The words which take *s* in English appear to be Latin, and the words which take *t* Saxon: both are *ts* in German, but the origin is not common. In Pekingese all the five characters above given take *ch* (i.e. *tsh*) as an initial. The Chinese fortunately have preserved in a measure the history of their characters by insisting upon grouping them under certain traditional, and now almost

inextricably ravelled heads of initials and finals. The problem for philologists is to find out what these were. It is just the same thing for philology whether certain words came in a series from a place, or came in a series from a sound, provided the words can be traced back to some clue. If we take the words for "honey," which are manifestly of one origin in the languages of Europe, we find that, quite apart from the likelihood, (for lineal proof is necessary), that the Chinese words are also of the same origin, the European words differ from each other much as the Chinese words differ from each other: thus, reducing both Chinese and European words to the common level of our spelling tables, we have:—

English	mid (mead)	mit	Hakka
Russian	med	mêt	Canton
Danish	miöd	miöe	Wenchow

It is also a fact that the Russian word, though written *med*, is actually pronounced *miöd*, (according to a peculiar law known to speakers of Russian), whilst the alternative Wenchow pronunciation is *mi* in the entering tone; and all *mi* in the entering tone may be pronounced *mie*, which is like the French and Spanish word *miel*.

As researches in comparative philology progress, it will probably be found that words in all languages must be classified—as is practically the case with plants and living creatures—by dates. The oldest class will be words like *mead*, the original roots being almost intact in each stock; and the second class will be words which have shot off into two rival roots, the forms of which resemble in each offshoot, whilst the resemblance of the originally separated rival roots to each other has been obscured by age—e.g. father, vater, and *père*, *padre*—Beyond the second class there is no limit to the subdivision.

Take, again, (for example, not because allied) the word *meagre*, and the quite separate Chinese character signifying "an enigma:" we find the same variations of pronunciation at work. Reducing all to the level of common spelling we have:—

English	migr	mi	Wenchow
French	meg'r	mei	Hankow
Italian &c.	magro	mai	Canton

Other languages might be adduced, but two or three are sufficient for illustration. The great object is to refer the order which such variations take to some regular channel.

If we proceed from a mere comparison of roots to an examination of the way in which roots change, we find again, the same

forces at work. For instance, the Chinese word for "thick" is variously pronounced *hou*, *heu*, *hau*. In Foochow a vulgar form *kau* exists along with the regular form *haiu*. In Wênchow both an *h* and a *k* are impossible in the lower tone series of words to which the character belongs: therefore we have, as we might expect to have, the regular form *au* and the vulgar form *gau*, and every handler of a European-made Chinese dictionary knows that the initial *ng* is often written *g* on account of some traditional or local pronunciation having affected the minds of the dictionary makers. If, then, we take the Chinese and European words for "goose" and "cow," and reduce them to common spelling we have.

(1)	English and Russian	$\left\{ \begin{array}{l} \text{gùs} \\ \text{ngo} \end{array} \right.$	ng and $\left\{ \begin{array}{l} \text{ou or wo} \\ \text{ngie} \end{array} \right.$	Wênchow Yangchow Foochow
	French	wa (oic)		
	Greek	$\chi\nu\nu$		
(2)	English	kou	ngau	Canton
	Dutch & German	ku	ngu ngiu	Foochow
	English	nít (neat)*	niu	Peking

These two words each illustrate the fact that both initials and finals in these most probably very ancient roots still take the same varying courses in the European and Chinese languages, and this in the same way as in the Chinese word for "thick." Whether or not the Chinese and European roots are alike by accident or are so by lineal descent, in the case of the first-two words, at least in the case of the word "thick" there is no obvious European word at hand. But in order to shew how easily one may be led into speculation if trust be placed in fanciful resemblances alone, we will take an other Chinese word signifying "wild goose," and compare it also with European words meaning "a goose" (of some sort). Possibly the two Chinese words are from one common origin, as the European evidently are.

Sanskrit	hangsa	ngang	Foochow
German	ganse	ngan	Canton
Latin	anser	yaa, an, yen	various "mandarin" forms
Scandinavian	gaas	nga	Wênchow

The inflectional part beginning with *s* must be regarded separately. Although most of the words selected above for comparison are somewhat similar in both the Chinese and the "Indo-European" stock, it is not likely that very many will be found at once, and such as may be found are almost certain to be simple elementary ideas. The problem is not to find how many words resemble the Sanskrit or other words in sound, but whether it can be shewn

\* "Neats' tongues" is still colloquial English. Webster says the word comes from the Gothic *niutan*.

that words of both stocks do follow and have followed the same "laws" in modifying themselves during a number of ages. If this can be shewn, the next step is to go back and find out what ought, according to these "laws," to have been the pronunciation in each stock of languages so many thousand or hundred years ago, and then whether these two sets of pronunciations, which must all fall within rule, can be referred to a common origin, and what that origin was.

Any one who peruses in the most cursory fashion the writings of Professor Max Müller must be convinced that, for all practical purposes, Sanskrit may be taken as the quasi-progenitor of most European tongues, and as being possessed of a beautiful though artificial alphabet and grammar, it has remained almost stationary whilst the latter have been changing; it would suffice if we could pursue the investigation with only Sanskrit and the cognate modern languages of north India and perhaps Cochin-China on the one side and the languages of China on the other. However, it is given to few to know Sanskrit, well, so that, as the rule fortunately works both ways, any word in any language which can be safely connected with the Sanskrit will do as well as Sanskrit for comparison with the Chinese, and being understood, will be more interesting to the majority. Running, after a very superficial study of the Sanskrit rules of Sanskrit grammar, through a number of Sanskrit word classes, we so far quite fail to see how any of those classes are to be connected in a rational way with the Chinese classes of words. Very careful and prolonged research is necessary.

Take, for instance, the class of word roots beginning with one or more consonant and ending with the vowel *ri*. We have *nri* "man;" *dri* "observe;" *bhri* "carry;" *mri* "perish;" *hri* "take;" *stri* "cover over;" *sri* "go;" *ezi* "cherish;" *kri* "do." It is easy enough to take the Chinese root *muh* "to perish" and compare it with *mri*, but, if the vowel *ri* is the essential factor, why have we no similar *duh*, *nuh*, *kuh*, &c., for the other words? Unless we can produce parallel cases of change, there is nothing to take the case out of the chapter of accidents.

Mr. R. H. Graves, in writing upon "Aryan roots in Chinese" "in the *China Review*, says that "in looking over the list of Aryan roots in Skeat's Etymological Dictionary" he was "struck with the number of such roots which may be found in Chinese." Without wishing to unduly disparage Mr. Graves' work, we must confess to having again felt disheartened at the prospect of any one ever inducing students of Chinese philology to think straight. It would indeed be strange if some Chinese words, which may all be called roots, did not occasionally closely resemble words or roots in other languages. Almost every one who has hitherto written upon the

subject seems to share the popular indifference or carelessness as to the meaning and value of "evidence." Take the case of *sak* (according to our spelling *sēk*) "great-grandson." Mr. Graves derives this from "*sak* to follow, Sanskrit *sach*, Latin "*secundus*." This is, however well-intended, mere child's play, and may well discourage competent philologists at home from condescending to even look at the result of the labours of students in China. If *sēk* had any corresponding form in the other dialects, there might be some essence for taking it out of its local obscurity; but the word is quite unknown out of the Canton Province, where (as has long ago been pointed out in the *China Review*) the Hakkas have a corresponding form *set*, which might just as well be derived from or connected with the Latin *seta* "a (slender) bristle." But, as a matter of fact, there are three other Cantonese local words *mēk*, *lēk*, and *kēk*, each of which means a grandson in a still more distant degree, and each of which, as to its termination, must have a close relation to *sēk*.

*Sak* or *sēk* is pronounced exactly as with the short Sanskrit *a*—almost like the English word *suck*: *c.f.* *Panjāb*, (Punjab). Why should the word not come from the good old root "suck" because great-grandsons are usually sucklings? The other words *muck*, *luck*, and *kuck* are even more suggestive if we follow that line. It by no means follows, however, that because a word is local it has no philological use, but there is very strong reason for presuming that as it finds no relatives at home it will find no parents abroad. Take, for instance, the Foochow colloquial word for "tooth" *i.e.* *ngai*. The history of this simply is that *nga-ch'i*, the regular word for "teeth," is vulgarly pronounced *nga-k'i*, and that, according to the genius of the language, initial consonants in combination may be elided: thus we get *nga-i*, which has been made into one word *ngai*. Or take the local Cantonese word '*yun*', meaning "the liver." The proper word is *kon*, but *kon* also means "dry," and "dry" is considered an unlucky word in Canton, so *yun*, "moist," is substituted. By another rule, described by the writer many years ago, the Cantonese tones often change in a fixed way when a word has a special meaning: this is called *pīn yēm* or "change sound." The "change sound" of '*yun*' is very like the word and tone '*yun*', and therefore Dr. Williams and Dr. Eitel write '*yun*', and make a new word of it. If the European word for "liver" was in any way connected with *jaundice*, Mr. Graves would perhaps be able to connect the Pekingese form *jun* with the word: or the transition from cutting *ngai* to cutting *knaif* (knife) would be thought still more natural.

If it is as though some one should say: "here is an ill looking fellow; let us accuse him of murder, and hang him unless he can prove his innocence," Fortunately for mankind, a murder must

first be committed before any one can be arrested at all on the ground of his murderous aspect, and even then a suspected man will get away unless his guilt can be proved. It is no exaggeration to accuse Mr. Graves (following as he does Mr. Kingsmill's example) of a tendency to the wholesale swearing away of innocent "wordly" lives. In order to apply the murderer to the crime, that is the Chinese root to the western root, the only rational course is to select words on each side which mean precisely the same thing, or, if not that, words which, from meaning the same thing, can be shewn to have received new meanings. And as we are as yet absolutely without a guiding cue, the only safe course is to select what are probably the most elementary, ancient, and universal words by way of forming the nucleus of a cue. We have no inflections in Chinese, and the ancient roots which have developed into inflections in western tongues are mostly lost in obscurity, therefore we may well, leave out all complicated words, not to speak of complicated ideas, until the simplest words shall have been traced and classed. Next, having got simple words which mean the same thing, we should, in order to steer clear as far as possible of guess-work, select on the one hand words which mean the same thing in all western dialects, after which we can proceed to words which can be shewn to have once meant the same thing. Take for instance the word twenty, variously pronounced *twanstig*, *twintig*, *venti*, *viginti*, *rente*, *vingt*, *dvatsat*, *rinsati*, in German, Dutch, Italian, Latin, Spanish, French, Russian, and Sanskrit. Here we are at once on safe ground as far as the west is concerned, but the very idea of twenty is one that could hardly have been amongst the most ancient roots. We must go back to two and ten. Here we find (in our common spelling) *tu*, *tsuai*, *tee*, *du*, *duo*, *dos*, *döe*, *dra*, *dre*, in English and the above languages, but we get very little encouragement from the Chinese forms *ér*, *lù*, *ni*, *i*, *n*, *ngi*, &c., which are, however, quite homogeneous as regards themselves. The word for ten is *tsein*, *tin*, *dieci*, *decem*, *diez* or *dieth*, *dí* or *dis*, *desyat*, and *dasa* in the above languages, and the Chinese word are *zai*, *shép*, *seik*, *sz*, *shzh* *ship*, which might conceivably be connected through the Sanskrit *dasa* or *dasha* with the western word; but other western words should be similarly linked with parallel sets of Chinese words to support such a conclusion. There is little or no accident in languages.

Take, however, the words *wind* and *fissure*. Here is one elementary and one derivative word. We have *vind*, *vint*, *vent* *ventus*, *viente*, *vâta*, *veter* in German, Dutch, French, Latin, Italian, Sanskrit and Russian, and the single and almost unchanged word *hung*, *fung* or *fêng* in the Chinese dialects. The derivative word *fissure*, we know historically is connected with and practically the same as the

Latin *findere*, which philologists connect with the Sanskrit *chid*, through a Latin root *fid*, just as they connect *division* through a Latin root *vid*. There are several old Chinese words still in general colloquial use such as 分 *fén*, *fang*, *fun*, *hung* and 劈 *p'i*, *p'ik*, *p'it*, *p'eik* which might be traced down to *fissure* and *divide*, but we are short of connecting links. If we could get a dozen other words beginning on both sides with other consonants actually or algebraically the same to run through the western and the Chinese gamuts in the same way, we should have something like evidence.

In one or two cases Mr. Graves has, accidentally or with judgment, hit upon roots which do seem as though they might with patience be traced to what he calls "Aryan" connections. Though the Cantonese characters and words *ak* 鑄 "a bangle" and *ak* to deceive are of no special significance, for it is only through the sound, not through the characters, that we can hope to reach the pleasant pastures of Aryanism, except in so far as the characters may, by analogy with each other direct as to lost sounds or classes of sounds,—the root *ak ank* "to bend" really does seem a promising specimen. Besides the word *angle*, *ankle*, for both of which words we have the various Chinese forms *wau*, *wa*, *wang*, *won*, &c. [鬱腕] all corresponding with each other strictly by rule, we have the colloquial French word *ankylosé* which is manifestly pure Greek, i.e. *agulos*, pronounced *angkilos*. We have the Latin *ango* "to throttle," and the well known historical Chinese word 扼 *ák*, *ngé*, *ngö*, *aik*, (all being forms strictly following fixed rules), which means also "to throttle," "press tight," &c. The Latin words *angustus* "narrow," *angiportus* "narrow alley" are from the same root, and in Chinese we have quite a number of quite regular words *ak*, *aik*, *a*, *ngui*, *yai* [隘阤] and (often with the aspirate) *hak*, *heik*, *a*, *eik*, *hsia* *hiak*, &c., [陝峽] which are to this day the only words for "gorge," "narrow," &c. If we could in this case show that the Chinese initial *w* disappears before similar groups of Greek words or that any regular corresponding changes take place in Chinese and Aryan, we should be on a safe track. All such words as 鬱 "a bay," "an arm," "a wrist," 腕 are in the upper series of tones, and it will most probably be found that this (to many mysterious) series will be the true key by which to guide us through the mazes of Chinese change. For instance in this case the upper series *w* initial never runs into *m* or *ng* whilst the lower [i.e. 晚玩 &c.] does; and we have ahead, shewn that all *l m n* and *ng* initials essentially belong to the low series, which fact may yet turn out to have great significance.

Mr. Graves furnishes, himself, instances shewing how cautious we should be in drawing conclusions from fanciful distinctions. He applies the colloquial word *eng* or *ang* "to choke" to the same

root *uk ang*. Now, as the character 墻 itself shews, this is one of the numerous cases in Cantonese where the *k* is left out and a new colloquial word formed: moreover this particular sound *ēng* has no counterpart in (presumably any of) the other provinces. As to omitting the *k*, the word *wén* 因 “to enclose” is an instance in point and it is extremely likely that the colloquial word *an* “another” “again” e.g. *an' pei yēt ko* is a third instance, the original words being *kēng* or *kang*, *ang* and *áng* [更]. As to *wén* and *k'wén*, we have irrefragable evidence of this tendency in the perfectly corresponding Foochow *aung'* and *kaung'*, which have the same meanings as *wén* and *k'wén*, or the Hakka forms *wun'* and *k'un'*. There are numerous quite regular characters, such as 戈渦, where the *k* initial is disappearing or has disappeared. So also in Hakka colloquial *an' to* for *kan' to*, “so many.”

If the Annamese forms of Chinese given by Mr. Toda in the China Branch of the Asiatic Society's Journal for 1882 are not only Annamese Chinese,—in the dual sense in which the Coreans and Japanese use Chinese—but pure Annamese, then Annamese is simply another Chinese language or dialect. The French write the strong Pekinese aspirate with an *r*: thus *rei* for 黑, Sir T. Wade's *hei*. Such strange-looking words as *Trung Trieu* [徵朝] would then be simply *t'ung* and *t'ieu*: i.e., as in Foochow, the sibilant is left out of the *tch* initial, which, instead of becoming *ts* or *s* or *sh*, becomes *t*. If, on the other hand, a real *r* is heard in the words, then we may from Annamese get a clue to other Indo-Chinese dialects. Very little seems to have been done, or at least published, in “Chrysology,” but it may yet turn out to be a most promising field.

This paper, (which does not profess to have established anything, but only to have suggested something), has already attained length without more than touching upon the other points, such as “grammar” and “line of thought,” which were introduced by mention in the first paragraphs. The writer hopes to shew on another occasion, that, both in the written and spoken styles, the Chinese can render every possible shade of what we call mood, tense, and case. The difficulty is that they express their sense of these shades, and we express ours, in what is in each case an arbitrary and conventional way. We have no common ground of inter-expression established.

As regards the single point of etymology, as far as the writer can understand things, nothing whatever has been satisfactorily accomplished by any one, himself included, to prove the connection between Chinese and Sanskrit, or to establish the ancient sound of Chinese: but all this may be done yet. There are as good fish in the sea, as have ever been caught out of it.

## ON SOME AVOIDABLE HINDRANCES TO THE PROGRESS OF THE GOSPEL

BY REV. R. H. GRAVES.

(Read before the Canton Missionary Conference.)

THE Bible teaches us it is God's purpose to bring back the world to its allegiance to Himself. This is a most difficult task; in comparison with this the work of creation itself sinks into insignificance. The work of Redemption is the grandest display of the power and wisdom of God that the universe has ever witnessed. As far as God's part is concerned the work is perfect: we need not say "Who shall ascend into heaven?" for Christ has already become incarnate and dwelt among us, nor need we say "Who shall descend into the deep?" for Jesus has already risen from the grave. A complete work is offered to the simple faith and obedience of men. But when we come to consider the subjects of this redemption and the instruments by which it is announced the case is far different, for it is man and not God that is concerned. The world is composed of unregenerate men therefore many hindrances arise to their acceptance of the Gospel; the Gospel is proclaimed by imperfect men, therefore frequent hindrances may come from this source. It is my intention in this paper to direct your attention especially to this latter source of obstacles to the advance of Christ's kingdom in China.

As far as we are concerned the former class of hindrances are to a great extent *unavoidable*, and we must leave their removal to the Providence and Grace of God. I say "to a great extent" for we may and should do what we can for their removal, as for instance we may try to arouse our home churches from their apathy, to remove the opium curse, to overcome the opposition or indifference of Governments &c. But what we have to do with chiefly are personal hindrances. I have called these *avoidable* because they may be removed if we have but the will in ourselves and the needed faith in God. It is assumed from our presence in this heathen land as missionaries that we desire above all things the progress of the Gospel in this land and that we are willing to make any personal sacrifice to aid in advancing the cause of Christ here. If we have not this purpose to avoid these hindrances, the sooner we leave and go home the better will it be for our own happiness and the good of the cause with which we are identified. Still it is well to call attention to such hindrances, for those who have been but a short time on the field, or whose observation may have been limited, may not be aware of them, and some who know of them may not have considered their importance. At any rate, it is always beneficial to our personal piety to be mindful of our defects and of our liability to make mistakes.

One of the first things we have to avoid is the habit of dwelling upon other sources of hindrance as if they were the main obstacles to the progress of our work. This tendency to blame others rather than ourselves is common to human nature, and hence we are all liable to it. How frequent is this lamenting over external hindrances. Some men are always *talking of the Chinese*. They are not susceptible, they are not an interesting people to work among, they are so thoroughly worldly, they are so self-satisfied, are so completely wedded to their own systems of belief, are so suspicious of foreigners, are so conservative in their methods, are so contemptuous in their behavior, are so vile in their language, &c. &c. These things may all be true, but what of it? Shall soldiers sit down and lament that their enemies will use bomb proofs, will persist in putting balls in their rifles and powder in their shell? If this people had not been full of faults and sins there would have been no need of our coming here. If the Gospel had no difficulties to overcome, its progress would be a sorry triumph. Let those who seek for "interesting" work content themselves with teaching a class of little girls in a Sunday School. It is just because our work is an arduous one that it is the noblest work that can engage the energies and demand the faith of a strong Christian man. Others, again, spend their time *weeping over the defects of the churches at home*. They are so full of apathy, their liberality is at such a low ebb, the spirit of prayer for missions is so feeble, so few men offer themselves for the mission work compared with the number needed &c. These things may be so, but the churches have sent us here, they support us and sustain our work; we may not have as much money or as many men as we think the work demands, but we have as much as God sees best to entrust to us, and as many men as He calls to the work in His Providence. Though much more should be done, still, to their honor be it said, the Protestant Churches of Europe and the United States of America are giving about \$9,000,000, annually to sustain missions among the heathen. The number of men who willingly offer themselves as missionaries is also increasing year by year. Other men, again, complain of want of sympathy and help from Consuls and Governments. Our treaties are not made, of course, for the advancement of Christianity but of Commerce. Any advantages gained by the former are incidental rather than primary. Protestant nations have generally now adopted the principle of no union of Church and State, in their dealing with non-Christian powers. Any help that Christianity gains or should gain from "the powers that be" is merely subsidiary. Of course, as long as our Governments require

us to carry passports they must see that their own passports are respected, but any rights that missionaries enjoy they have by virtue of their being citizens or subjects rather than by virtue of their office. While Christianity has often received help from the *personal influence* of the representatives of Western Governments, missionaries should be thankful for this as an expression of sympathy rather than claim it as a right. Nor is the direct help of Government of any real advantage to the cause in the long run. I hold therefore that it is entirely out of place for missionaries to complain about any such hindrances. We may be called upon to look difficulties arising from these sources in the face and should endeavor to overcome them all by trust in God and in the power of His might.

No, brethren, if the Gospel of Christ makes slow progress here, or if the progress is not so rapid as we desire, we have to look chiefly to *ourselves* for the cause. These *Avoidable Hindrances* may be either *Personal*, relating to our fitness and preparation for the work, or *Official*, arising from our relation to the work itself.

I. *Personal*.—The question has sometimes been discussed whether Luther made the Reformation or the Reformation made Luther. I would say, God made both. While a man is moulded by the spirit of the age, that "Zeit Geist" of which Matthew Arnold makes so much, yet when God wishes to produce some revolution, He always raises up the *man* to accomplish it. Though our personal influence may not be great, yet whatever we do accomplish will be by our personal influence. Especially is this true of the missionary. The influence of a minister at home may be only one of many forces brought to bear upon a man in order to develop his Christian character, but almost all the influences of Christianity are concentrated in the missionary, according to the judgment of his converts. They look to him not only as their instructor, but as their model and the representative of Christianity. The spirit and example shown will accomplish much more than the mere teaching. Specially is this so with the Chinese, who are so thoroughly practical, and look for the practical fruits of Christianity. If the Christian character of converts from heathenism will be moulded upon that of their teacher, how important it is that one should wield a decided, earnest influence for good. How much the character and permanence of our work depends upon our state before God.

(1) As to personal piety, many hindrances may arise from the low standard to which we have attained. A man may preach with the tongue of an angel, but if he cannot control his tongue, and his temper with his servant and those whom he meets, his Christian

influence will amount to but little; a man may give in church liberally but if he haggles about a few cash, or does not give full weight when he weighs his broken silver to his dependents, that man's religion is in vain. A man who is always just, calm and considerate, will always exert an influence for good; while one who is close, excitable and thoughtless of others will injure his influence. It is the social virtues rather than the purely spiritual ones that make religion attractive to the Chinese. We have so many annoyances from the obtuseness, obstinacy and self-conceit of the people that we may often feel with Jonah that we "do well to be angry," but our piety should be sufficient to overcome these difficulties.

We sometimes see so many obstacles around us that we are ready to exclaim "Who is sufficient for these things!" But "our sufficiency is of God." Nothing but a dauntless *faith* will fit us for our work. If we look at the waves and think of the danger, we will sink like Peter, but when we turn our eyes away from our surroundings and "look unto Jesus" we will find Him a very present help in every "time of need." It is only the men of faith who have ever accomplished anything in this world. The names of Caleb and Joshua are enshrined in the memories and hearts of men, while no one remembers even the names of their fellow spies. The names of Schwarz, Judson, John Williams and others are known in every land, while those of many a missionary of feeble purpose or half-consecrated life are never heard of save on the rolls of the Society which has sent him out. Without faith it is not only impossible to please God but impossible to accomplish any effective work for him.

A lack of *courage* or of *faith in God's protecting care* on the part of the missionary may be one of the greatest hindrances to the advancement of the work of evangelization. Paul could say sincerely, "Neither count I my life dear unto me so I may accomplish my course and the ministry which I received of the Lord Jesus Christ." Unless we have somewhat of the same spirit how can we be suitable instruments for God to use in carrying on the work which Paul began? This spirit of holy courage and of self-denial commands the approbation of God's people everywhere, and attracts the admiration of every generous soul though they may even hate the doctrines of Christianity, and persuade themselves that Christ's ambassadors are merely well-meaning fanatics. To the heathen it shows that we put our trust in a Higher Power, and that we are sincere in our professions of love to our Master. Have there not been missionaries who have failed to make their impress on the mass of heathenism around them and to satisfy the expectations of the churches who have sent

them, because these important traits have been absent from their consecration?

As all our strength and all our success are from God, of course all depends on our communion with Him. If we have real access to Him and through faith receive answers to our prayers, what can hinder us from doing the work God has appointed us? What obstacles can withstand the power of believing prayer? "If ye say to this mountain, Be removed and cast into the sea, it shall be done. And all things whatsoever ye ask in prayer, believing, ye shall receive." We must expect to meet obstacles but are we not in a great measure responsible for the removal of these obstacles, since Christ has promised such omnipotence to faith? As far as our personal piety is dependent upon ourselves so far are many hindrances to our work removable if not avoidable.

(2) Intimately connected with the foregoing are those hindrances which arise from our want of *Intellectual* preparation for our work, or I might say *Moral*, as distinguished from the *Religious* preparation of which we have just been speaking. Foremost among the hindrances of this kind is the *Want of a definite belief*. Of course we are to be seekers after truth as long as we live on earth, and if we assent to written formulas they should be general enough or elastic enough to accommodate themselves to the increasing light which we are to expect to break forth from the Word of God upon which they profess to be moulded. But this does not do away with the importance of a definite belief. Men of power have always been men of definite belief and earnest convictions. The intellectual fashion of the day is to admire breadth rather than intensity. The man of one idea and of intense convictions may sometimes be sneered at as narrow, but I would rather be a mountain stream rushing with power through its narrow, rocky banks than a larger river spread out into swamp, however broad it might be. Our powers are finite, and unless our energies, whether of mind or of body, be directed toward some *one* object, we will pass through life without accomplishing anything. Much of Paul's success depended on his motto "This one thing I do." The late President Garfield describing his visit to Spurgeon's service says: "He evidently proceeded upon the assumption that the Bible, all the Bible, in its very words, phrases, and sentences, is the word of God; that a microscopic examination of it will reveal ever-opening beauties and blessings. All the while he impresses you with that, and also with the living fulness and abundance of his faith in the presence of God, and the personal accountability of all to Him. An unusual fulness of belief in these respects seems to me to lie at the foundation of his power. Intellectually he

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is marked by his ability to hold with great tenacity, and pursue with great persistency any line of thought he chooses."

Unless we ourselves are fully persuaded of the truth of what we teach, and of its infinite value to those about us, in vain may we expect to persuade others to adopt our views. Clear, definite statements, presented dogmatically and earnestly, are the arrows that will go into the "hearts of the king's enemies." If we spend our time fumbling about our minds to see what we do believe, or in bandying arguments *pro* and *con* before our hearers, how can we expect to accomplish anything? Any man who thinks for himself and does not accept a system made ready to his hand, may have to pass through this stage in preparing for his life work, but he should have passed through the surf and have gotten a firm foothold upon the shore himself, before he can render effectual help to others. A soldier would be thought very foolish who would sit down in the midst of the battle-field to repair his rifle or burnish his sword; equally foolish is he who waits until he gets on a mission field to adjust his beliefs. No: let all this be done beforehand, and no one attempt to deliver the Lord's message to men unless he first understands clearly what His message is.

(3) *Intellectual indolence* may be another obstacle to the successful prosecution of our work. Men may deceive themselves by thinking that because the heathen are ignorant the simplest statement of the truth is all they need. The contrary is the fact. A brief statement may do for those already partially acquainted with Bible truths, but for those who are totally ignorant, we must think over a subject so as to present its essential points tersely and yet embellished with the richest fund of illustration, and must simplify our language so as to accommodate ourselves to our audience. It is no easy matter to be a good preacher to children. Just as difficult is it to be an effective preacher to the heathen. Without intellectual vigor no man can be an efficient preacher to ignorant idolaters.

II. Passing on from these hindrances which arise immediately from the defects in our religious state or personal character, let us consider those which concern our relation to our *work*.

(1) The first of these I would mention is *want of adaptation to our environment*. We come to heathen lands with our own prejudices, tastes, modes of thought, plans of work, &c. Some of these it is eminently proper we should retain, others we should be willing to forsake. Some people seem almost to think that a heathen is not soundly converted until he learns to eat with a knife and fork, or is not validly married until he conforms to western usages in this

respect. To do a people good we must in many things be willing to conform to their habits and their modes of thought. We must be willing even to go down several rounds of the ladder that we may help others up. Our Master is our great Exemplar. He became man—adapted Himself to many modes of life that we in our supercilious refinement might consider rude—that He might do good to those among whom he lived. Paul became “all things to all men” that he might by any means save some. We may, by our style of living or of dress, injure our influence as Christian teachers. Our simplest style of living seems like luxury to the Chinese, our smallest salaries like large fortunes to the poor around us. How difficult it is for us to make the impression that we are weaned from worldliness and self-indulgence. Our health and all our ideas of comfort and decency forbid our conforming in all things to those around us, and yet how careful we should be by avoiding every thing except the utmost simplicity in our style of living and dressing, to show to those about us that we are not living for our ease or for mere earthly pleasure.

So also should we avoid needlessly offending the prejudices of those about us. When customs are not sinful there is no excuse for our roughly overriding them. A true Christian spirit will lead us to have much consideration for those about us, and a real desire to win souls will prevent our driving men away from us instead of attracting them toward us by the little amenities of social life. Nor should we be exacting in demanding of others conformity to our conventionalities of politeness. True politeness is in the heart and is not dependent on mere conventionalities.

(2) Some missionaries keep men away from them by *rough usage*. It is annoying of course to have our way along the street impeded by dirty coolies, especially when we are in a hurry and men seem to creep along in a most leisurely manner or run against us in their trotting along with their heavy burdens. But we should remember that we are here as guests, that the streets belong to the Chinese and not to us. It would be galling to us to see Chinamen going through our streets as though everything belonged to them, and it must be equally annoying to them to have us act so, especially as they know we are here through force and we seem to be flaunting the fact that we have forced our way into their country before their faces. A polite, dignified demeanor will do much to gain the respect of those about us and to win their attention to our message. It is easy to avoid contact with the people by remaining in our studies or to show our irritation when moving about among them; the difficult task is to mingle with them freely in their

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thoroughfares and public conveyances and yet always to show the spirit of Christ, of gentleness and forbearance—amid the things that daily try our patience. Anything that wounds the *amour propre* of a people and offends their sense of the propriety of things may prove a serious hindrance to the progress of the cause we so much love.

(3) Another way in which we may hinder the progress of Christianity here is by *giving too much help*. It seems almost a paradox, and yet it is true that we may *hinder* by *helping* too much. Our very anxiety for the progress of the work may prove an obstacle in its way. A child that is carried in the arms too much will be slow to develop its muscles by walking. We should show our faith in our converts by trusting them and thrusting responsibilities upon them. Those missionaries most careful in the reception of members will naturally feel most confidence in their members and expect most from them, so that the amount of responsibility we throw upon our native converts is to some extent a gauge of the confidence we feel in the permanent character of our work.

We may weaken the cause by giving grandmotherly help in many ways.

(a) Too much help is sometimes given in *lawsuits*. It is notorious that the Roman Catholic priests seek to gain influence in this way. Rome everywhere seeks to establish an *imperium in imperio*, and such help is in perfect keeping with the genius of her institutions. But I maintain that it is unscriptural and contrary to the genius of Protestantism. Where foreign property is injured of course foreign governments expect to look after the interests of their citizens; where persecutions take place directly on account of Christianity the Treaties give the right of interference and remonstrance but do not contemplate a protectorate. But in private lawsuits even though the animus of the prosecution against a man may be because he is a Christian, the Bible teaches him to "take joyfully the spoiling of his goods, knowing that in heaven he has a more enduring inheritance." Interference on the part of a missionary is departing from the example of our master who said "man, who made me a judge or a divider over you?" and is annoying to the constituted authorities of the land, who must view with jealousy any trenching upon their authority by foreigners. Of course we may try to be peace-makers and by moral means seek to dissuade men from wrong-doing.

Then too we know very well that instances have not been few of Chinese desiring to make a profession of Christianity merely because they hope to have the powerful influence of foreigners on their side in some litigation. Whole villages have offered to turn

Christians in this way. I am fully persuaded that any help or countenance given to lawsuits among the native Christians will in the end prove a hindrance to the progress of the Gospel.

(b) We may hinder the progress of Christianity while desiring to aid it by the use of too much *money*. I take it that our object in coming to a heathen land should be to build up as soon as possible a self-supporting Christian community here. We know that the love of money is one of the besetting sins of the Chinese. It is not strange that it should be so. Their whole training is to save money and to avoid spending it wherever possible. Nowhere is the saying more true, "men will praise thee, when thou doest well to thyself." But Christianity comes into direct conflict with this spirit of selfishness. Our native members should understand when first connecting themselves with a Christian church that they will be expected to give at least as much as they gave for the support of heathenism. Native churches should be made to understand that having the choice of a pastor necessarily involves at least the partial support of that pastor.

The Baptist missions among the Karens, notably among those in Bassein, were begun on the principle that the native Christians should support their own pastors and schools. The missionaries to the Burmans did not proceed on this principle to the same extent. The result has been that these Karens though poorer than their Burman neighbors, have a number of self-supporting churches and schools and a large Theological Seminary with a handsome building all sustained and erected by the contributions of the native Christians. Mr. Sadler of the London Mission in Amoy says: "If native Chinese churches are not self-supporting, I do not see how we have the best proof as to the sincerity of the Christians and I do not see how we can call (them) true churches (until) truly founded as a native institution, and most of all, I do not see how we can live in hope of the most healthy extension of the work; and therefore, upon these views, we have, during recent years, staked our existence as a mission." We may in various ways retard the progress of Christianity in this matter. We may give our assistants such salaries as the native churches can never feel themselves able or willing to pay; we may pay men too much in proportion to their ability, usefulness and industry; we may reward men for every little service they render, thus ruining all independent, self-denying, Christian effort; we may pay for little incidentals as lights, keeping the place clean, &c., and thus in one way and another destroy all the spirit of Christian service, and cheat our members out of the rewards Christ and their own consciences would give them for service rendered as unto him and not to man; we may furnish them

with books gratuitously, or pay the board of their children in schools. Some little help may be necessary, but we should aim merely to help men to help themselves, to give the lame man a pair of crutches, and not attempt to carry him on our backs.

(c) Another way in which we may err, is by giving too much direction. We must leave much to the Christian conscience and sanctified common sense of our helpers. We must not attempt to introduce our western methods in all departments of the work, much as we may admire these and efficient as they may prove with us. What we want is to cultivate an earnest Christian conscience, to introduce living, active Christian men as leaven into the mass of heathenism and let them diffuse the light and spirit of the Gospel in their own way. So the work is done, so souls are converted and trained for Christ, let Oriental minds and consciences work out the problem of evangelization in their own way. A boy will never become a manly, self-reliant youth if always tied to his mother's apron-string, and never left to think and act for himself; nor can we expect our native Christians to be used of God as the instruments of a self-propagating, self-sustaining work of evangelization until we throw much of the responsibility upon them. Of course it is pleasant to be looked up to, to have our plans carried out in minute detail, especially when we are persuaded of their wisdom; but do we not really do a better work in training our helpers to habits of self-reliance and independent judgment, even though they sometimes fail? A child learns to walk steadily through falling down many times. It is but a short sighted wisdom that will always lead him by the hand or carry him in the arms. Let us beware then lest we hinder the progress of the cause we love by gathering around us a crowd of invalids and imbeciles instead of strong, earnest Christian characters.

(d) While we are to be careful lest we give too much help and direction, let us not run into the other extreme and give too much confidence. We may give confidence before it is deserved. Efficiency will never be developed except by reposing confidence, and yet let us not shut our eyes and deceive ourselves. Even good journeymen need the supervision of the master. We must encourage our helpers to consult us. It is a wholesome discipline for them to acknowledge their need of guidance, and they may often need our sympathy and advice in their difficulties. Especially should we pray with them and for them, and not discourage them by any harsh criticism of their mistakes and failures. We are to "reprove rebuke, exhort with all long-suffering and doctrine."

Our assistants frequently show very poor judgment. Of course the work is often an untried one. To call on a man, guided so

much by precedent as the Chinese are, so accustomed to run in a groove fixed centuries ago, to strike out a new course for himself, to preach Christ, to sell religious books, to start a new interest, is to set him a difficult task. We must not be disappointed if he sometimes seems to be a mere child in judgment. So may he fall into slothful habits and neglect his work when he meets with nothing but indifference or opposition in its prosecution. Our assistants in our outstations need constant supervision. *Episcopacy* is certainly needed on the mission field. Our native preachers need our advice and sympathy and counsel and we need to visit the stations and see the work and the native members for ourselves.

Much damage to the cause has resulted from untrustworthy assistants. It is far better to give up a station than to have an idle, worthless, inconsistent man there. A man of sincerity and earnestness and a sweet, Christian temper will make his influence felt anywhere. The Chinese are adepts in diplomacy and in all the arts of managing men, and unless we are on our guard we will be misled by them. Nowhere do we need wisdom from on high more than in judging of and managing our native assistants. We may do serious injury to the cause of Christ by employing men whom God has never called into the work of the ministry. Let us be careful then in whom we repose confidence.

In offering these remarks on those hindrances to our work which it lies in our power to avoid, I have been actuated by no pessimistic spirit, nor by any desire to give harsh criticism. I myself have made many of the mistakes which I here deprecate, and I hope that some of my younger brethren may learn in advance what I have had to learn by experience. As there were no native churches and few assistants here when we older men arrived of course we have had to feel our way along. Younger men will be inexcusable if they do not heed the lessons learned by their predecessors.

It is a proof of the vitality and Divine origin of the doctrines we teach that notwithstanding all the obstacles they have had to meet with and all the mistakes that have been made they have triumphed. The progress of the Gospel in China has been most marked, and we have every reason to be thankful for its success so far. God, in His Providence, will doubtless remove many of the external hindrances to the progress of the Truth here. Let us see to it that we, on our part, remove all those hindrances which arise from the imperfections of the instruments whom He has chosen to carry on His work. Thus shall we see the Cause which we love advanced, and the object for which we have come here—the building up of pious, earnest, self-sustaining, self-propagating Christian churches—accomplished.

## STEPS IN THE GROWTH OF EARLY TAUISM.\*

BY REV. J. EDKINS, D.D.

**T**HREE philosophers: The origination of two of the Chinese religions in the Cheu dynasty illustrates the fact that when the intellect of a nation is most brilliant its emotional nature is also raised to its highest point of activity. The mind and the soul are contemporaneously developed. The intellectual energy of the Cheu dynasty was remarkable and so also was the outgrowth of its religious ideas. There were two sages in that dynasty. Wén Wang, who was just dead might be also counted with them on the ground that he was the founder of the dynasty. He with Cheu Kung and Confucius would make three sages of the first class. A large portion of the Book of History and Book of Odes belongs to this period. Then there are the works of Kwan-chung, of Lau-tsze, of Chwang-tsze, of Mencius, of Lie-tsze, of Siün-ch'ing, of Me-ti, of Chü-yuen, and the author of those parts of the Li Ki which were not written before the time of Confucius. We have also Tso K'ieu-ming and other historians and the author of the Yi li. The Cheu dynasty was therefore the most intellectual, as it was the longest, of all the dynasties.

That the influence of Lau-tsze has been great need not be said. The effects of his teaching as that of Confucius, are felt to the present time. Each of them is acknowledged as the founder of a religion. His ideal was pure and high thought. He aimed at getting to the bottom of things, and despised the sober teaching of the practical moralist. His cosmogony was simple. The first essence or original reason, *tau*, produced one; one produced two, two produced three, three produced all things. *Tau* is here the Wu-ki of the Confucianists. One is their Tai-ki. The two elements are Yin and Yang. The three powers which they form are heaven, earth, and man. Lau-tsze believed in inactivity and asserted that the hidden is greater than the visible and that what men count as strength is simply the servant of what is weak. Men lose when they think they are gaining. The evil that chiefly afflicts men is their desire for all sorts of good, and their want of contentment.

Chwang-cheu followed as a defender of the same doctrine and when he dreamed that he was a butterfly wrote that it was not for him to say whether the dream was his own, or whether it was the butterfly dreaming that he was Chwang-cheu. He meditated long enough on nature to think that nature was identical with himself, at

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\* Read before the Peking Missionary Association January, 1884.

least possibly so. For creation he held a view something like that of Lau-tsze, at the beginning of all things there was nothing. There was no form of being nor was there any name by which any thing could be called. The one began to be the one, and did so without assuming any form. 'I am pleased with inactivity, yet men think it misery. Perfect joy is to be without joy. To be without praise is to be praised in the highest manner. Heaven has no acting and thereby becomes clear. Earth has no acting and thereby becomes fixed. This two-fold inactivity, that of heaven and that of earth, is joined and all things are created. The word for creation is here *hūa* "transform." Heaven and earth become by not acting the parents of all things.

Lie-tsze who lived about the middle of the fifth century before Christ had a doctrine of creation agreeing with that of Lau-tsze and Chwang-tsze. He says the visible is produced from the invisible. Heaven and earth, from whence did they come? There was the great change, the great beginning, the great origin and the great primeval matter. The great change is invisible. It is breath. This matter is an undistinguishable chaotic mass. One change was followed by seven and seven again by nine. The clear became heaven. The heavy and dull became earth.

This view has been accepted by modern Confucianism and it is difficult to see any real difference between the Sung dynasty philosophy of creation and that of the Tauist writers of the Cheu dynasty. This is partly accounted for by the influence of Ch'en t'wan \* on philosophy in the 10th century. It was he that introduced what is called the Tai Ki T'u or diagram of the Great Extreme which has been generally accepted by modern Confucianists till the introduction of a sceptical criticism in the present dynasty.

In the Cheu dynasty the practical aims and aversion to speculation of the Ju chiau prevented their working upon the construction of a cosmogony. It was different with the Tauists. Their abstruse idealism and speculative metaphysical spirit led them to construct the cosmogony now described.

#### THE MODERN TAUIST PANTHEON.

In the modern Chinese temples of the Tauist religion the highest personages are the San Tsing, the three pure over. First among these is Yuen shi tien tsun, the Anna of the Accadian trinity. Maspero† describes Anna as at once the body and soul of the world, the material heaven and the intelligence that rules celestial matter.

\* Ch'en t'wan was a Tauist who at the end of the 10th century was admired by Sung tai tsu and wrote on cosmogony.

† Histoire Ancienne, 1876.

The Chinese Tauist describes his first god as at the head of the universe, residing in the jade metropolis, the source of light and created intelligences, the original vapour which existed before chaos. Lenorment expressly identifies Anna with the Chinese Tien and Shangti.\* The second god is Ling pau tien tsun, the creator, whose activity is present in the details of creation first in 99000 forms of vapour, secondly in 600 forms of flaming glory out of the red book which he holds, thirdly in 68 forms of special instruction. The evolving of the nine heavens out of Chaos and from this red book is the next step, and this is followed by the production of all the objects of nature. The third in the trinity is Lau-tsze, the teacher who is both instructor of kings and saviour of men. Below this trinity is Yü Ti, whose palace is among the circumpolar stars in the region of crystal purity and purple light, ruler of the actual world and president among the gods that control the winds and thunder and extend their respective activities among all the departments of nature. Then follows the chief god of the stars who resides in the Little Bear. After him come the gods of the north and south poles, that is to say, the Great Bear and the beautiful star Canopus, god of the south pole and of old age 老人星.† The north pole controls the seasons and the movements of the heavenly bodies. The south pole distributes golden charms every where, bestows light and saves from suffering. Between these two is inserted a god of the earth president of the terrestrial spirits, and known as Heu-t'u. Next to Canopus is placed Tai-yi the 3067th star in our lists. It is in the Dragon. It is the spirit of the heavenly emperor and was much worshipped in the four centuries which preceded the Christian era. The birthday of this star is on the feast of lanthorns. The god of thunder comes next. His title, Lei sheng p'u hwa tien tsun 雷聖普化天尊 is used as a charm over the house door to keep away evil spirits. The Buddhist divinity Kwan-yin comes next and then the sun and moon followed by the three original rulers 三官 San kwan. At the end of this list are arranged the canonized saints and sages of the Tauist church history.

#### THE TAUIST FAIRY MYTHOLOGY.

The fairy Mythology of early Tauism originally took the form of folk lore but among writers of that religion it first appears in Lie-tsze. He is the first to speak of Si Wang-mu or the Queen of the West and of the islands of the genii situated in the eastern

\* La Magie, page 144.

† Canopus presides over old age and promotes peace in a nation. But the Sheu-sing, god of old age which we see carved on bamboo and sold as a curio is spica in the virgin and some other stars in the same constellation. The Eer ya tells us that Sheu-sing comprises Kio and Kang, the first two of the 28 constellations and these are the stars just named.

sea. One of his chapters is entitled Cheu Mu Wang. This emperor reigned for more than fifty years in the tenth century before Christ. Lie-tsze describes him as having gone to the foot of the mountain Kwan-lun on the south bank of the Red river. He ascended this mountain and visited the palace of Hwang Ti, the yellow emperor. He put a seal on it as a remembrance to posterity that he had made the journey and became a guest of the queen known as Si Wang-mu. This is said to have been in the year, B.C. 985. When he fought against the Tibetan tribes (Si-jung) they presented him with a magical sword called the dragon sword of Kwan Wu. It was 18 inches long and sharp enough to cut jadestone. It went through this hard stone as easily as if it were a lump of mud. They also presented him with cloth which was washed in fire. These magical swords became very famous in the Han dynasty. Here is the first mention of them.

It is also in Lie-tsze, who wrote about B.C. 468, that a vast expansion in space and time first occurs in the Chinese idea of the world. The eastern ocean became known as an immense waste of waters, which contained various fairy islands "Beyond the 浩海 Pi hai, on the east at a distance of I do not know how many hundreds of thousands of *li* is the 大壑 Ta ho (hak). It is a vast and bottomless abyss into which all waters coming from the east are poured at last. Yet it never increases or diminishes. Within it are five islands. They are Tai-yü, Yuen-ch'ian, Ying-cheu, T'ang-chang (Fang-hu) and Peng-lai. They are each 30000 *li* in circuit. On the top of each is a plateau of 9000 *li*. The islands are 70000 *li* apart. This distance is not supposed to be too great for them to regard each other as neighbours. The towers and other lofty buildings are of gold and jade. The birds and beasts are beautiful in form and colour. The trees look like columns of pearl. The fruits have a delightful taste, and those who eat of them never grow old or die. The inhabitants are men who belong to the class of the immortals and are all sages. In one day and night they fly to the other islands and back again. The five islands are quite separate at their base and float on the ocean surface as the tide and the waves compel them in unresting movement. The immortals were displeased and stated their grievance to God. God was angry and let them float to the limits of the west and the home of the sages immortals would have been lost. He then gave orders to Gugom spirit of the northern quarter to cause a great monster the Ngau-yü to lift his head fifteen times and carry the islands. This he did three times. In 60000 years the act of adjustment was completed and the five islands stood firm. After this a giant of the Lom-pak 龍伯 country lifted his

foot and before making more than a few paces the five islands with the space containing them were hooked up and with them six other monsters of the same kind and all these he carried rapidly to his own country. This Lom-pak region is to the north of the Kwan-mu mountain. These great monsters are by their nature tortoises. When he reached home he scorched the shells to learn their numbers. But this last sentence may be also translated, he pierced their shells with a skewer to count them.

On reaching this point in the history the first and second of the five islands floated away to the extreme north and sank in the sea. This caused an emigration of vast numbers of the sages and immortals. The sovereign Ruler was angry took away a large portion of the Lom-pak kingdom and by means of various calamities, gradually reduced the stature of the Lom-pak people till they became in the age of Fu-hi and Shen-nung very much shorter but they still even then were several hundred feet in height. Other latter accounts say of these giants that they were originally 400 feet in height and that they lived for 18000 years.

A country of dwarfs is then mentioned by Lie-tsze. They are one foot five inches in height. They are called Tsok-kok. The ancient foot was a span, and nine inches or eight made a span. These people would be thought of by the ancient Chinese as little more than a foot in height.

A dark sea, Ming hai, is spoken of in Lie-tsze in which was an enormous fish several thousand *li* in width and proportionally long. It was called Kwun. This fish is mentioned also in Chwang-tsze. In both these authors occurs the bird called P'eng in old pronunciation Bom. In Lie-tsze the size of this creature is not stated. Chwang-tsze says the fish changes into the bird and that the bird's back is several thousand *li* in extent. The sea of black water which he calls Ming hai is divided into a north and a south sea, and the bird occupies itself with flying over the one or the other of these seas.

The Tauist commentator, anxious to apologize says, "it is not from love of the marvellous that Chwang-tsze writes in this way but his thoughts were excursive and unlimited in aspiration and therefore he chose images of vastness such as a boundless ocean and a bird and fish of the size here described." But it is to be carefully noted that Chwang-tsze did not invent this myth. He derives it professedly from a book called The Riddles of the Tsi Country. Lie-tsze probably took his account from the same book. Unfortunately this is all we know of that book. It was in existence probably B.C. 458 and two distinguished Tauist authors borrowed from it. There is another ancient book that Lie-tsze borrowed from.

It was called Hwang-ti shu,\* the Book of Hwang-ti. It said that the spirit of the valley never dies. This means that the soul which makes its residence in a region which is empty and hollow will not die. We learn from these facts that the imaginative flights of these two authors so remarkable for their love of the marvellous were based on an earlier literature.

Chwang-tsze when talking on true wisdom in his chapter on the great original teacher says that it is found in a state of inactivity and freedom from care. He states that all the sages of old times obtained this principle of wisdom without effort. He ascribes it to the ancient immortals and famous kings as well as to the sun and moon and to the Great Bear. Do you wish to know what is true philosophy? Mark the sun, moon, and stars and especially the Great Bear. Could they shine so steadily as they do without any manifestation of fatigue or weakness or irregularity unless they had obtained the principle of wisdom? They must be divine and should be worshiped. The Yellow Emperor was able by means of it to ascend to heaven:† Fu-hi learned by it from what mother the original breath of nature sprung. The god Yü Chiang or Gugom obtained from it the power to stand on the north Pole. The Queen of the West by means of it was able to sit in state in the palace of Shan Kwang. K'am-ti by means of it was able to become the spirit of the Kwun-mu mountain. We find the Queen of the West again mentioned in the Bamboo Books and in Chao Yuen's poems. The Bamboo Books were found A.D. 279 in the tomb‡ of Wei Siang Wang who died in the year B.C. 295. When this prince of the country lying near the south part of Chili died 15 works written on bamboo slips were buried with him. Legge translates one of these works consisting of a chronicle of Chinese history from the time of Hwang-ti. In the third year of the reign of 大禹 Ta Yü B.C. 2040 Si Wang-mu came to pay that emperor a ceremonial visit. Now this personage is first mentioned in Lie-tsü, the oldest extant book which speaks of her. We are compelled by this and other unreasonable statements included in this old book of chronology to suppose that it was written shortly before the burial of the prince in whose tomb it was found. It is the custom to bury with the dead their favourite books or other things. This prince would be fond of the Book of Changes, of history, of Tauism and other things. Hence a book of this sort which he had been perhaps accustomed to read as containing the chronicles of his country was found in his

\* By this he is supposed to have meant the Tau-te-king.

† Balfour's translation, page 75.

‡ The Wei kingdom was what is now Wei Hwei-fu in the north-east part of Honan.

tomb 574 years afterwards. The poet Chü-yuen who drowned himself eight years later, in his poems delighted in nothing more than in describing the Kwun-mu mountain and the Si Wang-mu with other favourite topics of Tauist authors. The belief in Si Wang-mu was rife at the time and is best accounted for as a piece of the folk lore of the Cheu dynasty, and not as a mythology of the times of Yü 1700 years before. This view seems better than that of Wei-heng, whom Legge follows. Wei-heng says that Wang-mu is the name of a kingdom and Si means that it was situated in the west but it may be objected to this view that the nation of the K'wan hiung, those who having their chests pierced could be conveniently carried without a chair by the porters, pole being inserted through the chest, is also mentioned as sending an embassy to China at about the same time. It is better to regard both as additions subsequently made to the history. The additions may have been inserted either at the time or earlier. The book is a chronicle of the early history of China generally down to about B.C. 3000. From B.C. 960 it becomes a chronicle of the Tsin kingdom specially till B.C. 369 when it limits itself to the affairs of the Wei kingdom in particular. It continues to be a chronicle of Wei till the death of Wei Siang Wang in B.C. 295. From these facts it is plain that it was an official chronicle of the Wei. As such it represents contemporary opinion as well as contemporary facts. The allusions to Si Wang-mu, to Kwun-lun and other matters embraced in Tauist mythology were probably inserted sometime during the period of the contending states as an embellishment to primitive history.

Another book found in the tomb at the same time was that known by the name Mu tien tsü chwen narrative of the journeys of Cheu Mu-wang. The style of this book is, like that of the Bamboo chronicle, of an inferior character. But it is at least as old as the early part of the 3rd century before Christ. This book speaks of Si Wang-mu and the Kwun-lun mountain, as also of the palace of the Yellow Emperor on the mountain. The book was edited and a comment on it written by Kwo-p'u of the fourth century after Christ.

Such a book as this professing to give a minute account in the form of a journal, with the days marked by characters both of the denary and duodenary cycle, and minutely detailing the events of an emperor's travels 700 years before, must be regarded as the work of some unknown author in the 4th or 5th century before Christ, who wrote it with the intention of promoting the spread of Tauist legends.

It may indeed be objected that the Emperor Mu Wang is said in the Shü-ki to have gone to see Si Wang-mu. But Si Ma-tsien

the author of that work made much use of the later Cheu literature and favoured Tauism as when we give a detailed account of the interviews of Han Wu-ti with the alchemist Li Shan-kiün who appears to have been the first we know of to have professed the transmutation of cinnabar into gold and the attainment of immortality by drinking out of a gold cup thus made.

The Mu tien tsze chwen belongs indeed, plainly to the same class of works as the Shan Hai King, which it resembles for example in describing the Hi Hiuen Pu \* or hanging gardens as a feature of Kwun-lun. The spirit of the age was Tauist and this led chroniclers of those times to introduce incidents of a mythic nature into chronicles and topographical works.

#### TAUISM IN THE POET, CHÜ-YUEN.

I now come to a great poet, one who never himself became a Tauist but who loved the Tauist style of speech. Chü-yuen was a distinguished officer and poet in the Ch'u country B.C. 327 to B.C. 288. His home and the scene of his death by suicide was the region round the Tung-f'ing lake in Hunan. The ruler of South China than was Chü-huai Wang and his capital was near the same lake. Chü-yuen was his relative and became chief minister but being maligned by designing favourites was dismissed by the too credulous king. Never was a minister possessing an influential position at court in any country more saddened and disappointed by his disgrace than Chü-yuen. The fate of his country and the imprudent conduct of the king in his negotiations with the Ts'in country became the burden of his soul. As the death of a friend filled Tennyson's heart with grief and led him to write his most powerful poem if not the most beautiful of his productions, "In Memoriam," so the Chinese poet's disgrace, and the danger to his country caused by unwise political movements worked on a highly susceptible mind and led him to compose "Li Sau" and other poems. His mind overflowed with poetic images and he became the author of the first long poem in the history of his country.

In Chü-yuen's poems we have the advantage of being able to judge of the Tauist mythology. He was a true representative of popular opinion. What the nation then believed he put in a highly cultivated and beautifully rhythmical form. The people then knew nothing of P'an Ku, the creator, or of T'ien Hwang, Ti Hwang and Jen Hwang. But they knew of Fu-hi and Shen-nung, of Hwang-ti and Shau-hau. They had also, since the days of Confucius and Mencius, begun to believe in immortal genii. Legends of men who

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\*  Hiuen-pu, hanging gardens. Pu has latent in it a final k. The Persian bagh, garden is like it.

were supposed to have lived for 700 or 800 years and still looked young began to prevail in the time of the contending states, the Chan Kwo, a period which lasted for just two centuries from B.C. 425 to B.C. 221. Many myths of this sort found their way into Chü-yuen such as that of Wang-ch'iau who became immortal in the time of Confucius. Chü-yuen is not so full of mythology as Homer because the Greeks were extremely fond of mythology and Homer has consequently embodied in his poems an immense quantity of myths. But just as the poems of Homer were the fullest repository of the mythology of his time and, at the same time, did much to extend and perpetuate the reign of mythology over the fascinated minds of his countrymen, so it has been with Chü-yuen. He led the fashion in the literary use of Tauist ideas, and was himself the founder of an important school of poetry. In the Han dynasty some of the best authors took delight in following him as, for example, Pan-ku both in his mode of writing poetry and in his use of the mythology of the genii and the fairy islands. Neither of them believed that such beings as the genii existed and yet they wrote as if they did.\*

Chü-yuen describes the sun as the prince of the east, and he does so in a poem which he calls by this name, Tung kiün. † With a bound he comes up in the east, shining on our balustrades at Fu-sang. He calls the first of his nine songs (九歌), the eastern emperor Tai yi. "On a lucky day and a favourable hour in the morning with reverential joy I go out to sacrifice to the eastern emperor." The star Tai-yi, 3067 *i.* of Draco, was worshipped with special honour in those times. Fu-sang is the name of an island in the eastern sea. In his imaginary wanderings on the mountain Kwun-lun he arrives at the palace of spring, the abode of Fu-hi who had in the poet's time become the green emperor of the east. In a journey which he imagines himself to take in company with

\* The Marquis d'Hervey de St. Denys has published an elegant French translation of the Li-sau, the principal poem in the collection. In his notes he has collected much information on the mythology, geography and history of the poem and supplied historical elucidations. The plants mentioned in these poems are very numerous.

† When this paper was read in January of this year at a meeting of the Peking Missionary association Dr. Martin said that the nearest resemblance to the Chinese poet Chü-yuen would be found in Ovid, because he was banished to the shores of the Black Sea and sighed at the loss of the pleasures of the court as Chü-yuen did. Perhaps however Ovid, though he had the same melancholy as Chü-yuen did, had not so much of a patriot's zeal and at any rate he did not commit suicide. Dr. Martin at the same time gave some strong reasons for regarding Chü-yuen as a true believer in Tanism. But then, remarked a Chinese friend to whom I mentioned Dr. Martin's opinion, Chü-yuen would have ceased to sigh for office and would have been, if a Tanist, quite contented with the life of a recluse. There is no doubt that the best poet with whom to compare Chü-yuen is Ovid.

the Sun, he says, "In the morning I let go my wheels at Tsang-wu (in the modern Kwangsi). In the evening I arrived at the hanging gardens, on the Kwun-lun mountain. I wished to stop a while before the carved gates. But the Sun every instant was coming nearer to setting and if I waited I must stay the night. I met with Hi and Ho, ministers of the emperor Yau and by him charged with the regulation of the seasons. I asked them to stop the flight of the hours. I then looked at the mountain Amtsi (behind which the sun sets) and asked the driver of the Sun's chariot not to press forward. The way was long with many windings. I searched everywhere above and below, for a virtuous prince whom I might serve. I gave my horses water in the fountain of completeness. I tied up the reins of my chariot to the leaning mulberry at Fu-sang, (that I might rest for the night). I tore a branch from the Nok tree to brush the Sun till he became brighter. (This tree grows at the extreme west of the Kwun-lun mountain). When I had passed a little time at ease I proceeded on my journey; before me was Wang-shu, the moon's charioteer, who acted as my herald. Behind me the ruler of the winds urged me forward swiftly. The phœnix was attending me in front with his brilliant beauty. The ruler of thunder gave me warnings from behind."

From this extract and the rest of the poem, if looked at, it will be seen that there was in China in the fourth century before Christ a mythology which included rulers of the wind and thunder, a mountain Kwun-lun where divine persons reside, charioteers of the sun and moon, a porter at heaven's gate, a daughter of Fu-hi who became a goddess of rivers, and a sovereign Ruler in heaven whom the poet calls Ti.\* In introducing the names of this mythology the writer gives the rein freely to his imagination in describing the situation, but the names themselves are derived from earlier sources, and as to the writer who first employed them we are left in uncertainty.

The Confucianists do not allow that the poet of the dragon boats, Chü-yuen, was in any proper sense a Tauist. But if he is a true specimen of a Confucianist then it must be admitted that Confucianism has a great sympathy for Tauism. This indeed is often the case. Chü-yuen says in the Yuen-yeu or distant wandering "My ancestor Kau-yang (Chwen-hü) is too far away. Whose

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\* He mentions also the five sovereigns 五帝 in the east Fu-hi, in the south Yen-ti or Shen-nung, in the west Shau-hau son of Hwangti, in the north Chwen-hü, in the centre Hwangti. Their colours were, green, red, white, black and yellow. The planets were Jupiter, Mars, Venus, Mercury and Saturn.

path then shall I follow? Again, I say, the four seasons, how quickly they pass. How can I long remain here? The emperor Hien-yuen (Hwangti) I cannot take hold of. I will follow Wang-ch'iau the immortal man and amuse myself as he did."

Wang-ch'iau was the son of Cheu-ling wang who was emperor from B.C. 571 to 544. He was contemporary with Confucius. He met with a teacher of the immortal life named Fu-chieu kung 漮丘公 and was taken away by him to the regions of the immortals.

The poet continues "I will feed like him upon the six kinds of air and drink the breath of midnight. I will sip the breath of the south in the morning, and imbibe the warm red air of the dawn. I will thus secure the purity of the soul. The clean uncontaminated breath will enter and the impure defiling breath will be expelled. Pushed on by the warm south wind I will go where the red bird builds his nest. There I lodge for a night with Wang-ch'iau who went to the immortal land. From him also I learn to distinguish the excelling virtue of the one primeval breath. He speaks and this is what he says. The ultimate principle of truth can be received, but not taught to others. It is so small that there is nothing within it and so large that it has no bound. Confuse not the soul. The soul will act spontaneously. The one primeval breath, the one great soul, at midnight will prove its presence. Wait with the breast emptied of all pride and evil desire and you will find that before commencing any activity, the many objects of activity will be gained without exertion. This is the gate of real power."

We receive this lesson in Tauist principles from the lips of a Confucianist poet. This quietism, this waiting for the soul to reveal its own powers is what the true Tauists teach although the speaker is not a recognized adherent. The reputation of this poet is that of literary power, not that of religious leadership. He has not real faith in Tauism. He adds, "Wang-ch'iau was silent. I had heard his valued instructions and was on the way to carry them into effect when suddenly my wanderings began anew and I found myself with the winged genii on the mountain of the elixir of life."

It should be remembered that when the doctrine of Tau is rightly apprehended a man begins to grow feathers and wings upon his body. This notion occurring in a book of the Cheu dynasty should lead us to look back a long way for some of the coarser parts of Tauism for it was not only the refined doctrine of Lau-tsze

that sprang up in those remote times, but the belief in its being possible that the body may be come immortal.

The poet continues, "I linger in the old land where the inhabitants never die. I wash my hair in the morning in the valley of light. In the evening I dry my body on the leaning trees which grow on the border of the universe, (Kieu-yang, "the nine lights.") I slake my thirst with the minute drops of the splashing cascade, and my food is the pure essence of the topaz and jade. My face looks fresh and youthful. My spirits grow vigorous, and I gain a strength I never had before."

The valley of light here spoken of is the ancient name Yang-ku, the valley in the east where the sun rises. In this locality there are trees which lean on one another. Visitors remain nine days on the lower branches and one day on the upper. But another account says that Kieu-yang is the name given to a place at the edge of heaven and earth and this seems the preferable sense.

Li-sau and the other poems of Chü-yuen shew that poets have had much to do in making Tauist ideas popular. Political disgrace has often shut off the avenues of public employment. In such cases it was a tempting occupation to let loose the poetic imagination. Imperial frowns cannot prevent the poet from pleasant dreams.

#### FOLK LORE AND SCULPTURES.

We usually regard Lau-tsze as founder of Tauism; but it was merely as a philosopher that he was so. There was a large admixture of folk-lore with the early Tauist philosophy. The popular fancy threw a nimbus of mythic glory round the heads of Wang-ch'iau and others who led secluded lives and imagined them to be immortal. When Wang-ch'iau disappeared he said he would return in a certain day. He was seen on that day seated on a stork.

The work known as Shan Hai King, the Classic of the Hills and Seas, is written in a flowing style and has in it something of the literary power of Tso Ch'ieu-ming and Chü-yuen. It was not shut up in a tomb but permanently maintained itself by its appeal to the prevailing love of Tauist literature in the Han dynasty and by the charm of its style. It speaks of Kwun-lun as the imperial residence of the Supreme Ruler. As such this mountain corresponds on earth to the heavenly palace in the upper world. It is regarded as the earthly abode of the gods. Its special ruler is Lok-ngu with a body and claws like those of a tiger, twelve tails and a man's face. The Yellow River has its source in this mountain.

The Queen of the West, this work adds, is worshipped at the Jade mountain, 350 li to the west of Kwun-lun. Her appearance is

human, but she has a panther's tail, a tiger's teeth, her hair in disorder and a discordant voice. She presides over diseases.\*

A little more to the west 200 miles another ancient Chinese emperor is worshipped. He is known as the White ruler, or Shau-hau.

This book in speaking of China proper gives a detailed account of mountains. When it proceeds to tell what is beyond the seas many wild things are said. Yet these have their importance as indicating what was then believed by the Chinese.

In some countries there were men with three heads; others had a hole piercing their chests and coming out at the back. Some had human faces, wings and bird's beaks suitable for catching fish.

At that time the figure supposed to belong to the gods of the cardinal points may be judged of by what this book says. Keumang, the spirit of the east, had a bird's body and a human face. He rode on two dragons. He is the god of wood and of the spring quarter.

The size of the world as measured by order of the emperor Yü was found to be 539800 paces from east to west. Here we must regard the pace as five feet.

This book finds Kwun-lun not only in central Asia but also beyond the sea on the north and in the north-west. This is described as another Kwun-lun. It is 800 *li* in circuit and 100,000 feet high. All the gods live here as their home. Red water has to be passed to reach it. Its steep sides are precipitous and those that have both love and great ability can climb to the palaces of the immortals. In the picture which was before the writer was seen a beast of large size like a tiger with nine heads. Each of them had a human face and were facing the east. The beast was represented as standing on the mountain Kwun-lun.†

It was the Si Ku Tsien Shu which first directed my attention to the point that the original author of the Shan Hai King had pictures before him while describing mythological personages and animals.‡ It is certainly interesting to find accounts taken from actual pictures in colours by this unknown author in the period B.C. 400 to 300.

\* Later on in the 12th chapter she is described as leaning on a table and holding a sceptre. To the south of her in the picture are seen three blue birds who obtain food for her.

† Shan Hai King chapter 11 par. 16.

‡ The Si K'u Tsien Shu derives this idea from Chu-hi and two other authors of whom one is Wang Ying-lin editor of and commentator on the 三字經 Three Character Classic.

We may suppose these pictures to have been brought by sea from Western Asia to China by the trading vessels at that time visiting Cochin China.

At a period not much later we learn from Pan-ku's poems on the eastern and western capitals that Han Wu-ti constructed a palace in which expressly to represent the gods and genii and here were instituted sacrifices to them so that he might have the satisfaction of witnessing their actual presence. In this new palace called 甘泉宮 "palace of the sweet fountain," a platform was built and here were to be seen paintings of the various gods and spirits of heaven and earth and of the star T'ai-yi.\*

In certain sacrificial chapels built of stone, near Tsi-nan fu in Shantung carvings descriptive of objects belonging to the old Tauist mythology have been recently found. They are represented in the work called 金石索 Kin Shi So. These pictures contain examples of the animals and personages which then figured in the Tauist mythology. These wood-cuts representing ancient carvings are very instructive as genuine examples of ancient Chinese art and afford a tolerably exact representation of the ornaments anciently found in palaces and temples in China as in Western Asia. The chambers of imagery of which Ezekiel speaks were not only to be then found in Assyria and Chaldea but in countries farther east and, as we learn from these engravings, in China as one among them.

One cave is at 肥城縣 Fei-ch'eng hien at a distance of 60 *li* north of the city. The sculptures date from the 2nd century. The date on the monuments is A.D. 499. In the third carving are represented two persons with holes pierced through their chests and backs. A pole is placed in this hole and is carried by two bearers. The two persons are ambassadors from this country which was situated in south eastern China.

In the fifth engraving there is a representation of the intended search for the nine tripods of the Cheu empire lost in the River Sze. Ts'in-shi Hwang ordered them to be raised and here is a representation of the way in which that attempt was made and failed.

Another and more extended series of sculptures is found at 嘉祥縣 Kia-siang hien in the department of Tsi-ning at a spot 24 *li* south of the hien city.

The god of thunder is borne upon clouds on a car. To beat his drums he holds in each hand a mallet. He has a human face and figure. His costume is that of China at the period of the

\* Li Shan-weng is in Pau-k'u's history stated to have memorialised the emperor to the effect that if he wished the gods to come the apparel worn in the palace must be like that of the gods and genii.

sculpture. Six youthful demons draw the car. The lord of wind behind blows out a blast from his mouth. Forked lightnings appear before and behind the god, administered by a demon who with the help of a funnel pours the instrument of punishment from a vessel into one of the upright drums affixed to the car. In front are two demons holding bottles which may contain a supply of rain. Two others hold chisel and mallet, one of them is killing a prostrate criminal by striking the chisel into his neck. Round him is a rainbow which is represented as a dragon with two heads each of which touches the ground. The bands of colour in the bow form a triple row of scales in the dragon's body. A female demon lies upon the bow holding a long whip of lightning (*tien-t'se*) in her left hand and an inverted bottle from which she has poured rain in her right. The bottle she seems to be offering to the other demon who is armed with chisel and mallet, in readiness for action. Doubtless he will fill it with more rain and when the thunder cortege reaches the spot where judgment has again to be administered the replenished bottle will first discharge its contents as a thunder shower and then the demon will descend by the rainbow to complete the execution of justice on the victim by the use of his chisel and mallet. The wife and son of the victim who is already struck, are seen near him with streaming hair and up-lifted hands overcome with consternation.

Among the Kia-siang hien sculptures another very interesting group is that of the Great Bear god. He is seated in royal costume on a dais in the quadrangle of the Bear. He wears a broad sleeved robe which crosses diagonally at the neck. The two streamers on his felt bonnet indicate royal rank. The bonnet consists of skull-cap, back, and flat-topped crown. He looks forward at four suppliants, two kneeling and two standing, and all of them holding their hands in praying attitude. The artist has placed three of them within the bow formed by five of the seven stars. The fourth kneels just under the 7th star Beustnasch behind the others. Three officers of state stand behind the god each holding a baton. Just above the sixth star is another called Chau-yau, "the Beckoner," Beta Bootes. It is held in the right hand of a winged man suspended in the air.

It is much to be desired that Dr. Bushell who has made a special study of these sculptures and has in his possession rubbings of the whole, would soon publish the full account of them which he has prepared. They are most interesting examples of old Chinese art and present in definite form the mythological conceptions of the people in the 2nd century.

## CHINESE TEMPERANCE LEGISLATION.

BY REV. W. S. AMEN.

HOWEVER recent the Temperance agitation may be in Western lands, it is no new thing to the Chinese. History proves that successive dynasties, especially at the beginning of each period, have made honest and, in some cases, effectual efforts to put down the vice of intemperance in the use of strong drink. It can be said of more than one period of Chinese history, as it was recorded of the Shu Han under the wise control of Chu Ko-liang that "no drunkards were to be seen upon the public roads." The usual arguments employed by the temperance reformers in China have been, first and most important, the immense consumption of grain in distillation, then laziness and shiftlessness as a result of indulgence, the waste of money and poverty of the people, and contentions in families and communities. They do not seem to rise to the height of the moral argument that drunkenness is a sin, per se, without reference to its effects on the prosperity of the state. The first mention of proclamations issued against the use of strong drink is at the beginning of the Chou dynasty (B.C. 1122). Chou Hsin had brought about the destruction of the Yin dynasty by his many vices of which intemperance was not the least. His career made indulgence in strong drink a crime in the eyes of his successors. Wu Wang regarded drunkenness in the light of treason to the state, as it showed a disposition to imitate the hated Hsin who brought dissolution to his government. Hence Wu Wang could do no less than endeavor to steer clear of the breakers which had been the destruction of his predecessor. He forbade the use of liquor either alone or in company. For the first offense the criminal was escorted to the Yamen and severely rebuked by the magistrate. A repetition of the offense was punished with death by decapitation as a crime against the state. Subsequently liquor was allowed to be placed on the table, but it was not to be used. If guests from distant places arrived, only water was to be offered them 以水代酒. Drunkenness at markets or any public place was an unpardonable crime. Thus the kingdom was settled and the people were at peace. Guests could sit together and chat all day long without thinking liquor necessary to their enjoyment. The Emperor, aware of the severity of his rules, excused them by saying, "When the empire is disturbed, laws must be stern and rigidly enforced." Wu Wang's son and grandson, B.C. 1115-1052 his successors on the throne, had no taste for strong drink and their officers were temperate man. No one can positively affirm it to be so, but

perhaps one of the causes which contributed to make the house of Chou the longest in duration of any in Chinese history, may have been this wise prohibition of intoxicating liquor.

The next mention we find of efforts at prohibition is made in the records of the reign of Liu Pang (B.C. 206-194) the first ruler of the House of Han. His great minister, Hsiao Ho, was both law-giver and reformer. If three or more persons were found drinking wine, each one was fined four taels of silver for each offense. His successor in the ministry was Ts'ao Ts'an who followed on in the same course of reform. But in the times of Wu Ti, all these reforms were rendered ineffectual by the extravagance and bad example of the emperor. In his forty-fourth year the coffers of the state were empty. Wu Ti's minister, Sang Hung Yang 桑弘羊, is notorious as being the first official in Chinese history (so says a native author) who endeavoured to rescue a depleted exchequer by making the production and sale of liquor a government monopoly. Distilleries were established under official control. Money was supplied to the state for the time being, but the morals of the people suffered accordingly. During the reign of Chao Ti the people distilled their own liquor, paying to the state an extra tax for the privilege.

The last years of the Emperor Huan Ti of the eastern Han were clouded with disaster. The land was afflicted with the plague of locusts. Famine also prevailed in the four large districts of Hsü-chou Yü-chou Yen-chou and Chi-chou owing to the failure of crops through drought. The emperor endeavored to prevent the distillation of spirits that the grain might be saved for the starving people. Wine was not even to be used in the Imperial sacrifices or at marriages. But after a plentiful harvest this ban was removed and the condition of affairs become worse than before. Even Ts'ao Ts'ao was so distressed at the general prevalence of drunkenness that he memorialized the throne on the subject but proposed no remedy.

The drinking habits of his people were a source of discomfort to Kao Tsu (A.D. 680-905) the first Emperor of the T'ang dynasty. In his second year, intercalary month, he issued a proclamation in which he said—"In olden times the empire had wise rulers and the people were temperate and law-abiding. Harvests were bountiful and the meat of the bullock, the sheep, the dog and the hog was cheap and abundant. But now all this is changed. Property is unsafe. The people are indolent and indifferent to the welfare of the state. Friends come from a distance and the people walk the the streets and do nothing. Rebellion threatens the state, crops are not good. All the commodities of life are dear and the prices are continually rising. The use of strong drink is one of the crying

evils of the land." The people are exhorted to reform. A.D. 763 T'ang Tai Tsung sought to regulate the evil by a heavy license tax which was to be paid monthly. It is related that one of the T'ang emperors was about to despatch troops against the Tartars in Kuantung. He invited the officers to a feast on the eve of departure. Much to the surprise of the Emperor they begged to inform him that they all had taken a vow of abstinence from strong drink till they should return victorious over their enemies. The Emperor excused them from drinking. He approved of their decision. On hearing that while *en route*, they still remained true to their vow, the Emperor sent them a letter of congratulation. On rebellion breaking out in his dominion, the emperor showed his confidence in the temperance principles of these troops by recalling them to service nearer home. It has passed into a proverb that with such officers as Hui Yuan, (the commander of the troops) the kingdom is safe.

Wei Wen Ti (535-552 A.D.) made decapitation the punishment for distilling spirits. He also cut off the usual allowance of grain for wine given to officials and thereby saved for the people 53054 bags of rice and 300599 catties of other grain. Foreign visitors and bearers of tribute were the only ones to whom wine could be publicly offered.

In the 2nd year of Wu Ti (A.D. 557) of the Northern Chou dynasty, it was decreed that no liquor should be distilled in the capital or be allowed within a radius of thirty *li*.

Under the Golden Tartars drunken officials could be punished with death or banishment. A Tartar general of high rank, 阿速, was punished with seventy heavy blows, on being found drunk. Two subordinate officers received one hundred blows each. Afterward under Ta Ting A.D. 1161 it was allowable to use wine on certain specified days as New Years, feasts &c. &c. 若遇節辰及祭天日許得飲會自二月至八月終並禁絕飲燕不許赴會他所恐妨農功雖閒月亦不許痛飲犯者抵罪. During the reign of Kublai Khan (A.D. 1260-1295) the high officials with the students of the Han Lin memorialized the throne on the subject of the prevailing intemperance. "From the time of the Chou and the Han sovereigns have not ceased to prohibit the excessive use of strong drink. Nothing wastes the substance of the realm like the production and use of liquor &c. &c." They besought the Emperor to prohibit the use of wine even in sacrifices and at marriages. In his thirteenth year, fifth month, a proclamation was issued under the seal of the empire, prohibiting the distillation or use of strong drink in the capital under penalty of confiscation of property or banishment and the enslaving of the

offender's family. The cutting off of the officials' grain for wine saved for the people more than 280,000 piculs of rice in the one district of Hangchou. Habitual drunkards were bound and placed on the streets till sober when they were severely beaten. But the very severity of these measures was disastrous to the cause they were designed to aid. Spirits were distilled in holes in the ground and sent forth in oil bags and cases. Bribes were taken by those in authority and the law became a dead letter. During the Liao dynasty A.D. 937-1125 it was decreed that wine should not be used at sacrifices and marriages except with official permission. Later efforts were made to introduce the wine made from fruit in place of that made from grain. But with what success we are not told. As a specimen of native temperance literature, a condensed account of an essay on the subject by Duke Ch'en may be interesting. "Water, in excess is injurious to land, thus, wine is dangerous to men. Liquor is as a deep ditch into which men throw themselves for their own destruction. It belongs to the Diagram K'an 欽 which is under the dominion of water, 坎爲水. In ancient times, the officer who controlled the waters in the realm also took charge of the production of strong drink. Danger from water and from wine is of the same nature. Water looks weak but of those who play in it, many lose their lives. Liquor is also like fire. The nearer it is approached the more it injures. Hence he who values his life should avoid it. Strong drink should be shunned as you would avoid a wall which is leaning just ready to fall." The Duke himself was a total abstainer. His words were little heeded in his day: but after his death, when the empire was shaking, his words were recalled to mind.

In recent years failure of crops has not occurred without decrees on the subject of distilling and using strong drink. Scarcity of grain and impending famine, not any conception of moral evil in the habit of drinking wine, have been the reasons for such righteous activity. In 1878 Li Hung Chang estimated that in the Province of Chihli there were more than a thousand distilleries using from 120,000,000 to 140,000,000 pounds of grain per month. His memorial further says "Reckoning two pounds of grain as sufficient to feed one person one day, and it seems that the distilleries in question are daily consuming the food of between two and three millions of human beings."

At the most, at Tientsin, the number of refugees did not exceed 90,000. Hence we see what an effect prohibition of distilling strong drink might have had in averting the calamities of famine. The Viceroy in extenuation of his course says, "A person may

abstain from liquor for an entire year, but if he does not eat twice each day he suffers from hunger. There is an original difference between these two articles of food and liquor." The tipplers of the Sung dynasty defended their course by asserting that liquor was food. It may have taken the hundreds of years between that time and this to prove that there is an "original difference" between the two. Some advocates of Dr. Liebig's doctrines might learn some lessons of value from the experience of this ancient people. But the Viceroy shows his conception of the real significance of his statement when he says further on in his memorial "After the receipt of a good harvest, distillation may be renewed under the established tax regulations."

It is apparent to any careful observer that the excessive use of liquor is a vice by no means confined to western lands. In China the practice is well-nigh universal and in many cases is limited only by the ability to purchase. The foreign dispensaries are visited by many women patients who have been injured by drunken husbands. The poverty of the Chinese (we can affirm nothing regarding other portions of China) is the chief source of their security. The evil is a real one. The desire to imitate the ancient worthies might now be well shown in a return to the wise legislation of the rulers of the Chou and Han dynasties. Here is an evil, not supported by any foreign power, condemned by ancient and modern sages (See K'ang Hsi's "Edicts") which may command the attention of all patriotic statesmen. The reputation of the Chinese as followers of the sages would then be maintained, decay arrested and a long step be made in the line of true national development.

*Note.*—It is a remarkable fact that drunkenness as a crime, is not mentioned in the Chinese penal code. So long as no disturbance is created, the Chinese tippler may degrade himself and neglect his family so long as he pleases.

Some of the above statements may seem to be inconsistent with Marco Polo's account of the drinking habits of the Mongol court. But two facts are to be considered. Polo describes the feast days and unusual festivities rather than the regular life at the court. Again it is possible that the narrator was mistaken. He speaks of "spiced wines." Mr. Hugh Murray, the editor of Marco Polo says the Mongols had no such wines and that probably Polo mistook the tea, to which he was unaccustomed for wine. While the Mongols were devoted to their Koumiss, or mare's milk whiskey, it is possible that the native Chinamen confined themselves to their national drink.

**THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.**

By REV. ARTHUR H. SMITH.

(Continued from page 89.)

**T**O accommodate the Buddhists and others who refuse to eat flesh, there are certain eating houses which make a specialty of excluding every form of animal food from their bills of fare. In some of them, however, is served a sort of soup, known as 'skimmer-soup' (笊湯) which has a more or less pronounced flavor of chicken and pork. Hence the following proverb; 'The vegetarian restaurant selling skimmed soup—two kinds of meat,' (素館裏賣笊湯, 二葷). Used of a second marriage, (二婚).

The impression prevails, however, notwithstanding the theoretical abstinence of Buddhist priests, as regards animal food, that their diet is of the most liberal nature. By his rules the priest ought to *fast* (持齋 or 吃齋) so far as the five kinds of meat are concerned (五葷) i.e. the cow, horse, dog, goose and pigeon, together with certain rank vegetables, such as onions, garlic &c. What they are known actually to do, however, is indicated by the sarcastic phrases 'Meat-eating-priests,' (五葷和尚) and 'Wine and flesh priests,' (酒肉和尚)—In the two following sayings, the question is supposed to be put direct to the priest, whether he eats meat, and drinks wine, which is likewise *taboo*. An ambiguous reply is put into his mouth which means much more than it says. 'Priest, do you eat meat, or do you abstain?' (和尚你吃肉不吃呢). To this he seems to answer, 'Priests do not eat it, (僧不吃). What he ought to say, and is understood to say, however, is quite different; 'If it is raw, I do not eat it,' (生不吃)—Where the Tientsin pronunciation prevails, in which *Sheng* (生) is pronounced *Sēng*, the pun is perfect. The other inquiry is similar; 'Priest, do you drink wine, or do you refrain?' (和尚喝酒不喝). To this question the apparent response is; 'I certainly do not drink it,' (最不喝). What is to be understood, however, is more truthful: 'When I am drunk, I stop drinking,' (醉不喝).

'A widow covering herself with a thin quilt—no intention of putting wadding inside,' (寡婦蓋祫被, 沒心續). Used of a widower who does not intend to marry a second time, or as the phrase goes to 'add another fiddle string,' (沒心續弦).

'To go about reading the sacred books over the dead,' (要去轉咒去). To read books for the dead, (念死人的經), is known

as *chuan chou* (轉兜) because of the continuous circuits made by the priests when performing the ceremony. The expression is used of one who applies in vain to one after another of his acquaintances for help in an emergency, and who is thus obliged to 'make the circuit' (轉週) before he can get anything.

'Taking medicine on a spatula—no water employed,' (吃藥用押舌子, 不灌). If the bitter dose is put far back at the base of the tongue, it is unnecessary to use water to wash it down, (不灌). Used of anything with which one is unfamiliar, (不貫).

On the principle, doubtless, that 'Within the Four Seas all are Brethren,' natives of the southern provinces of China, as already remarked, are ridiculed at the north—called in fact 'Foreign Barbarians' (洋蠻子). Hence the saying: 'The Southerner looking (蠻) at theatricals—a different kind,' (洋蠻看戲異樣), different, that is, from what he sees at home. Used, by a happy reversal of meaning, to signify whatever is of the same sort, (一樣).

'The man who pushes a wheelbarrow, picking up a girdle—he has a strap,' (推小車的拾了根褡包有繩了). Those who trundle heavy loads on barrows, distribute the weight by a band over the shoulders. In this case the band is supposed to have been lost, when a girdle is picked up, which answers the purpose. Used of one who, after being in great trouble, sees at length a dawn of hope (有了盼子).

'Rats in a cash-shop—stealing bills,' (錢鋪裏的耗子, 盜帖). This is used to suggest another phrase, which signifies that something additional is given, above what was to be expected. Thus when an exchange of goods is made, and money is paid to even the bargain, this is called *Tao-t'ieh* (倒帖). In like manner, one who has been well cheated in trade—or otherwise, and is then beguiled into paying money in addition, is said *Tao-t'ieh*=to reverse the payment. A similar play on this phrase, occurs in another saying; 'The old man from the country mounting scroll couplets—he posts them wrong side up,' (莊家老兒粘對聯, 倒帖兒). He can not read, and so to him one way is as good as another, (反正都是理).

The Chinese are fond of holding Festivals in honor of some divinity, or perhaps for mere sport. All kinds of entertaining exhibitions are furnished to amuse the multitudes thus collected. One of the gatherings of this sort at Tientsin, is known—from the locality at which it collects,—as the *Hui* at the west of the Dragon Pavilion (龍亭西). One of the apparatus there employed to divert the multitude is called a *Shih-pu-hsien* (拾不閑) i.e. 'picking up and

never idle,' a framework furnished with strings, by pulling which an interminable succession of sounds is produced from drums and cymbals which in some invisible manner are beaten. One of the managers (會首) of this entertainment was named *Hsin* (辛) and he had gained the nickname (外號兒) of *Hsin-pu-ching* (辛不淨), 'Impure in heart.' This circumstance gave rise to a local saying as follows: 'The exhibition at the *Lung Ting Hsi*—the heart not clean' (龍亭西的捨不閑, 辛不淨).

'*Wang Hsiao Erh* at New Years time—we remember what was said,' (王小兒過年, 咱記話).

This refers to a theatrical play, in which *Wang* and his wife are represented as having come to the New Year season with absolutely no provisions in the house. This state of things, at a time when all the world is supposed to eat, drink and be merry, and when for a considerable time the markets are entirely closed and no work is done—naturally led to a domestic 'unpleasantness,' (嘲鬧). Now the proverb runs: 'To have nothing but cakes to eat on New Year's eve [the 30th of the 11th moon], is not so good as having no New Year's at all,' (三十晚上吃餅子, 不濟不年下). The outcome of the quarrel however, was an agreement that whichever of them first spoke an audible word, should be responsible for the food of both for the entire year. Soon after, their nephew comes to pay the ordinary New Year salutations, and is amazed to find that neither uncle nor aunt speak, either to each other or to him. Much exercised over this strange state of things, he reports the case to the District Magistrate, who orders *Wang* and his wife before him for examination as to this reason for their silence. On finding that they make no answer whatever, the Magistrate is as surprised as the nephew had been, and also angry, ordering the man to be beaten twenty blows for 'contempt of court.' Upon this *Wang* feigns to be dead, upon which his wife begins to weep over him in the Chinese manner, in her grief calling upon the departed in loud wail. As soon as he heard his wife's voice, *Wang* jumps up laughing, and cries 'We remember our agreement (咱記話), you owe me one year's food!' The phrase is used of persons who are not upon good terms, and whose language is sure to give mutual offense, (話不投機). They therefore agree to break off all communication (咱忘話)—The proposition to do so is conveyed in the words, '*Wang Hsiao Erh* spending New Year's, the rest, as in multitudes of such expressions, being understood.

'Bells on one's toes—a sound at every step,' (腳指頭上掛鈴鐺, 走一步, 聾一步,) i.e. consider upon each step before you take it, (走一步, 想一步.)

'This is a bolus of supernatural efficacy—only a little pill,' (靈寶如意丹, 小丸兒), said by one who has raised a disturbance, but who wishes to convey the idea that what he has done is a mere bagatelle compared to what he might do, and will do at another time, in fact 'only a little play,' (小玩兒).

'Frozen bean-curd—can not be cut,' (凍豆腐拌不開).

Fig. the cash is insufficient, the thing can not be done, (辦不開).

'A drunken god of Thunder—wild splitting,' (醉雷公, 混劈). i.e. reckless replies, (混批).

'An old lady's staff—a support for one,' (老太太的拐杖, 扶人), Met. Happy man, (福人).

'The carpenter takes his axe—inadequate for a saw,' (木匠拿斧子, 不穀一鋸), Met. no complete sense in what is said, (不穀一句).

'Dividing a board with a prune stone, how many cuts can you make?' (棗核子解板, 你可有幾鋸呢). Of one who has no capacity for speech but who insists on talking 'how many sentences can you make?' (你可以有幾句呢).

'The old villager having never seen cherries—what small apricots!' (莊家老兒未見過櫻桃, 小杏兒). Met. of a man of a testy, irascible temper (小性兒).

'The old villager having never seen the seeds of a water-lily—lotus kernels,' (莊家老兒未見過蓮蓬子兒, 蘭仁). i.e. exasperating to others, (惱人).

'Chou-erh's donkeys—living animals,' (周二賈的驢子, 活獸兒). Chou-erh was a Tientsin man in the reign of Tao Kuang, who was in the habit of equipping fourteen donkeys which he owned, in a singular costume on occasion of the annual fair of the Niang Niang temple (天后宮). His animals were made to represent lions, tigers, dragons, *Chi-liu* &c., by their strange masks. Yet they were living animals (活獸) after all. Used of one who suffers punishment in this life, (活受).

'The old villager buying poisonous salts—arsenic,' (莊家老兒買紅礮, 信石). *Hsin-shih* is a designation of this mineral—Metaphorically, of one who is sincere, (信寔).

'Chu pa chieh drinking the water in which a knife has been ground—rusty inside,' (猪八戒喝砌刀的水, 內鏽) Applied to one of inferior external appearance but of great talent, (內秀).

'The water-carrier turns his head and goes by the well' (挑水的回頭, 過了井咧) Met. of one whose better days are past, (過了景咧).

'The Shou Hsing Lao-erh riding a donkey—no deer available,' (壽星老兒騎驢，沒有鹿了). The *Shou Hsing Lao* to whom reference has been already made, is fabled to have bestridden a deer. Used of one in distress no way out (沒有路).

'Riding a deer, and holding on by the horns, never once descending from one's steed the whole way (騎着鹿，搬着甲，一路不下馬) A man who walks, is often said in banter, to 'ride the road,' (騎路), to which expression the phrase 'riding a deer' is meant to refer.

'The priest in the temple of Happiness-and-prosperity-to-the-State—he did not beg for money' (福興邦的和尚，沒有化). This is a temple in Peking, to the god of War, (關帝) which was erected without the aid of the customary vows and begging on the part of its priests (化緣). Used of any occasion when there is nothing to be said, (沒有話).

'Tao Ssu's finger nails—never trimmed.' (姚四的指甲，沒修) Met. without shame, (沒羞).

'A monkey seizing the shears—indiscriminate cutting,' 猴兒拿剪子，瞎鋸). Met. reckless disturbance, (瞎攪).

'The confinement of the *Yüan-pao-ho* produces a bat,' (元寶賀坐，月子養蝠.) This poetical name for the bat 'Gift of an ingot of sycee,'\* is due to the identity in sound between the character for bat, and that for happiness, as already noticed under Picture Puns. Used of one with many virtuous children and grandchildren, i.e. he has 'reared up happiness,' (養福).

'The confinement of the weevil in the green bean, produces a little worm,' (綠豆蠅坐月子抱蛆). Used of one who constantly suffers injury, (抱屈).

'A single cash worth of wine—how can it be burned?' (一個錢的燒酒，怎麼燎). Met. how is the business to be dispatched? (怎麼了).

'The stone cutting the mountain—stone strikes stone,' (拿着石頭砍山石打石的). So also, Rolling a stone roller down the mountain—stone strikes stone,' (山上輦砲軸，石打石). Met. trustworthy (寔打寔的).

'The old villager has never seen scroll couplets—they do not seem to be pictures,' (莊家老兒未見過對聯，不是畫) Met. disjointed talk, (不是話).

\* "Some wonder what the cause can be  
That Chinese silver's called 'sycee,'  
But probably they call it so  
Because they 'sigh' to 'see' it go!"

‘The old villager who does not recognize paper idols—they are not pictures’ (莊家老不認的神紙馬不是畫兒)—same as the last.

‘A child in the twelfth month—frozen hands and frozen feet,’ (臘月的孩子，凍手凍腳的) Met. of one who puts himself into active motion, as in gymnastic exercise, &c. (動手動腳的).

‘A skimmer hung upon one’s breast—to dip out the heart,’ (笊籬掛在胸脯上，撈心). Met. much trouble, (勞心).

‘A camel on a mountain—a large foot,’ (上山的駱駝，好大蹄). Met. of a comprehensive subject &c. (好大題), and also in ridicule of any one’s large feet—like a camel’s hoof.

‘A monkey embracing a guitar—lawless thrumming,’ (猴抱琵琶，亂彈). Met. wild talk, (亂談).

‘The nurse women of San Ho Hsien—high caps,’ (三河縣的老媽，高冠). A city in Chihli east of Peking—noted for the tall head-dress of the women. Met. lofty official promotion, (高官).

‘A pheasant wearing a cap—false pretense of being a falcon,’ (which are hooded to sharpen their eyesight): (野雞戴帽兒，混充鶯). Met. of one who falsely pretends to bravery, (混充英).

‘Wearing a skin robe wrong side out—false pretense of being a sheep,’ (反穿皮襖，混充羊). Met. of one who is poor, but who makes an empty display, (混充揚).

‘Little cabbages—picked again,’ (小白菜，再揀) i.e. the yellow leaves must be removed repeatedly. Met. of meeting at another time, (再見).

‘A thin walnut—a full kernel,’ (薄核桃，滿仁). Met. crowded with people, (滿人).

‘Like a flowering-almond and deer’s horns—many branches,’ (屬梅花鹿角的，叉兒到不少). Met. abounding in mistakes, (差兒到不少).

‘The tinker putting on his glasses to find the crack,’ (小爐匠帶眼鏡，找叉兒). Met. seeking for faults, (找差兒) similar to (吹毛求疵)—‘blowing the fur to detect flaws.’

‘*Wu Ta Long* driving a plow—reckless cultivation along the whole furrow,’ (武大郎拉轤，一溜胡耩). Met. of incoherent explanations, (一溜胡講).

‘My boiler is too small; I can not cook this in it,’ (鍋小，煮不了). Met. of one who cannot control a matter, (主不了).

‘A gourd growing in a kettle—no room to boil,’ (砂吊裏長葫，煮不開). Same as the last—no managing the business, (主不開).

‘You are the twenty-four Patterns of Filial Obedience—a highly Virtuous Man,’ (你是二十四孝，大賢人) i.e. you are an idle fellow, (大閑人).

‘If Idlers are excluded the Virtuous will enter; if thieves do not come, lovers of good doctrine will appear,’ (閑人免進賢人進盜者莫來道者來).

‘The boiler-mender shakes his head—he dare not drive a nail,’ (小鍋鑄鍋的搖頭不敢錐). Met. not venturing to decide, (不敢定).

‘Lighting a lantern to winnow wheat—sets the threshing floor on fire,’ (打着燈籠揚麥子，照場). Met. just as usual, (照常).

‘A garden cabbage—grows in its garden plot,’ (園子裏的白菜，在畦). Met. of a Manchu (who belongs to one of the Eight Banners) (在旗).

‘The old villager playing chess—takes a pawn,’ (莊家老下棋，喫個卒). Met. of one who eats to repletion, (喫個足).

‘A ferry behind an ancient grave—an ancestral boat,’ (老墳後頭撐擺渡，祖船). Met. of things handed down from generation to generation, (祖傳).

‘Eight hundred cash fallen into a well—you will never recover the whole string’ (of 1000) (八百錢掛在井裏，摸不着那一吊). Met. of bad singers, who can not get the tune, (摸不着那一調).

[This saying, applied to the Chinese race, fits—as the lady remarked of her new dress—as if they had been melted and poured in. If there is in China any such thing as singing, it may safely be said never to come to the ears of foreigners. The Chinese character which means ‘to sing,’ very appropriately likewise signifies ‘to crow.’ The shrill falsetto cackling which the Chinese style singing, is, to those who have never heard it, quite indescribable. Those who have heard it require no description. The attempt on the part of Chinese—except in the case of children whose voices are not yet formed—to learn any simple foreign tune, frequently gives rise to dramatic experiences, and even after long practice, the resultant is too often a mere babel of discord. In singing it is literally every one for himself; “Each wandering in a different way, but all the downward road.” Time and tune as foreigners understand these terms, are as incomprehensible to the untaught Chinese, as the Assyrian cuneiform inscriptions. The foreign leader, however, enjoys over choristers in almost any other part of the habitable globe, one marked advantage. He can sing a tune adapted to any particular meter, to a stanza of any other meter; he can change the key, the pitch, or even the tune, without exciting in his fellow warblers any suspicion of unfair dealing. “Stop,” suddenly cried an irascible clergyman to his choir, who were wrestling with a fugue

tune to a stanza ending: ‘And let my voice in silence die’—“*Let that voice in silence die! If the Angels in Heaven could hear you sing, they would wring your little necks off!*” It is fortunate for Chinese choirs that ‘the angels in heaven’ seem to take no particular notice of what is transpiring in the Middle Kingdom. That the Chinese themselves appreciate the value of some of their own choral performances, one of their proverbs will show, in which ridicule is thrown on an unskilful singer by comparison with the ambitious hybrid from Shansi, a province which often appears to be, as was said of Horace Greeley—‘the National Game.’ ‘A Shansi mule imitating a horse’s whinny—a southern air and a northern tune,’ (山西的驃子學馬叫，南腔北調.)

Puns are not infrequently found imbedded in Antithetical Couplets. When characters are balanced against each other, it is easy to employ one meaning to suggest another. The following specimens, some of which are similar to those already introduced under the head of Couplets, will serve as further illustrations of the characteristic here noted:

馬快騎馬。馬快勝過馬快。  
象奴乘象。象奴不似象奴。

‘The thief-taker rides a horse, and the thief-taker is swifter than the horse; The elephant tender mounts the elephant, and the elephant-tender is not like a slave.’

A Teacher who lived near a Custom’s Barrier gave to one of his pupils the following line to be matched:

開關早、關關晚、放過客過關。

‘They open the Pass early, they shut the Pass late, when they let the Travellers pass the Pass;’

To this the pupil replied:

出對易。對對難。請先生先對。

‘To put forth a line is easy, to match the line to be matched is difficult, will the Teacher first match the line?’

In the following example the pun is altogether in the sound:

朝潮朝潮朝朝潮。  
宵消宵消宵宵消。

‘In the morning there is a tide; in the morning there is a tide, there is a tide every morning!’

‘At night there is an abatement, at night there is an abatement, every night there is an abatement.’

In the next instance two characters only—to be read in different tones and with different meaning—suffice for a Couplet:

朝朝朝朝朝朝朝。  
長長長長長長長。

‘In the morning there is a Court, in the morning there is a Court, every morning there is a Court;’ constantly growing, constantly growing, always and forever growing.’

A common mode of Chinese abuse, is to call a person a Thing\* *Tung-hsi* (東西). Thus when a mother is angry with her daughter she says: ‘A fine Thing you are!’ (好東西) from which arises a proverb: ‘A mother reviling her daughter—a good article,’ (娘罵女, 好東西), used of anything which is of superior quality. As the Chinese delight in suggesting an idea by another connected with it, or opposite to it, the phrase ‘He is not North and South’ (他不是南北) has the implied meaning: ‘He is a Thing,’ (他是東西) and is, therefore abusive. In the following Couplet, this phrase is introduced, with this signification.

到夏日穿冬衣。胡塗春秋。  
從南來往北去。混賬東西。

‘On a Summer day to wear Winter clothing, is to be foolish as to Spring and Autumn; to come from the South and turn toward the North, is to be reckless as to East and West—that is, a Muddle-headed Thing, (混賬東西).

Another Couplet of the same description, is local to *Shun Te Fu* (順德府) a city in Chihli, where there is a temple called the *Hsia Miao* (下廟) and where a certain District Magistrate went by the nickname of the Tall Dwarf, (高矮子). One of the apartments in his yamen, was known as the retiring hall,’ (退廳).

小大姐、上下廟。南北街前買東西。  
高矮子、進退廳。冬夏夜裏看春秋。

‘The little elder sister goes up to the Hsia Miao, in front of the North and South street to buy things; The Tall Dwarf enters the Retiring Hall in Winter and Summer by night, to read the Spring and Autumn Annals.’

The following Couplet embodies a statement, the truth of which is not confined to China :

朋友、朋有、有則朋、不有則不朋、看破世界、難睜眼。  
親戚、親齊、齊則親、不齊則不親、參透人情、暗點頭。

\* Yet the phrase *Jen-wu* (人物) ‘Men and Things’ is applied to an individual in favorable sense, as *Ta-jen-wu* (大人物) a person of some consequence.

'Friends are friends that have property; if they have property then they are Friends; if they have no property, then they are not Friends; he who sees the world as it is, finds it hard to open his eyes. Relatives are relatives when they are in equal circumstances; if their circumstances are equal they are related; if their circumstances are unequal then they are not relatives; he who sees through human feelings, secretly nods his head.'

The same idea is more briefly expressed in the following proverb: 'Relatives should have equality in condition; friends must be on a par in their property,' (親戚親齊, 朋友同有).

The names of places—which in English only occasionally serve for puns (as the Hungary baby going first to Lapland, and then to Brest) are easily turned to account in Chinese, because nearly all of them have a significance of their own. They are sometimes employed also, to suggest other words of the same sound. For example 'Passing *Huai Lu*, and going west—*Ching Hsing*', (過了獲鹿往西走, 井陘). *Ching Hsing* is the first district city west of *Huai Lu*, a town which stands at the entrance of the *Ku Kuan* (固關) pass, between Chihli and Shansi. The expression is used of anything which is perfectly feasible, *Ching-hsing* (淨行).

The same idea is embodied in another local proverb, which runs; '*En Hsien* bread cakes—they are prepared lying down,' (恩縣的饅饡, 躺行). Bread cakes are made of flour raised with yeast, and are afterward worked into the desired shape, which is generally that of an inverted tea-cup. In the *En Hsien* region (in Shantung) these cakes are often made long and thick, like a Chinese candle. After being molded, they are placed in a warm place and covered, a process which is called to *Hsing* (行一<sup>一</sup>行). As the long cakes could not be set on end without falling over, they are prepared lying down, (躺行), and afterwards steamed. The phrase is used in that region to suggest another which denotes that a thing can be done as easily as water runs, (湯行).

'The Cook and the Coolie,' (職司東腐, 見缸倒) literally, The one who governs the kitchen, and the water-carrier who empties the water when he sees the water-jar. This oblique description of the water-man, is a pun at his expense on the name of an Intendant's Circuit in Kiangsi, known as *Chien K'ang*, whose official is therefore described as the *Chien K'ang Tao*, (建康道). q.d. the Coolie is the *Tao-fai* on the Water Kang Circuit, (水缸道). Puns of this kind present an almost exact correspondence with a variety of conundrum, in which the name of a place is to be guessed

from an oblique description: as, 'Splitting kindling under a bench—hard to raise the hatchet,' (板 橋 底 下 劈 劈 柴 難 揚 斧) i.e. *Nan Yang Fu* (南陽府) in Honan. The cities of China have all been handled in this way probably thousands of times. Whatever new combinations may be hit upon, are annually exhibited on the New Years lanterns, for the exercise of the wits of the spectators.

The Classics are not safe from the invasion of puns. Our old friend the Peach-tree in the Book of Odes, is made to do duty in this way, 'Graceful, oh graceful, is yon peach-tree,'—cleared out! (桃 之 天 天 走 了). The last two characters being added to suggest a pun upon the *T'ao* character at the beginning, q.d. *Tao-tsou-liao* (逃 走 了), escaped.

'It is only a Grieve-but-not-in-excess affair,' (不 過 是 哀 而 不 傷 的 事). This is another quotation from the Book of Odes, where the words *Ai-erh-pu-shang* (哀 而 不 傷) signify moderation in the indulgence of emotion. The passage is used in the sense of 'No great matter' (挨 着 一 點 所 傷 不 大) e.g. money which one is obliged to spend—it comes near (挨) to him, yet not so near as to do any harm.

'Done in Condensed-and-yet-elegant manner—it will do, (簡 而 文 的 辦 就 是 了). These words are from the Doctrine of the Mean, and are borrowed to signify an orderly and proper method of procedure (檢 點 的 辦).

Lines from standard poetry are as easily made the basis of puns, as any other quotations. Thus the following from a poem of *Li Po* (李白). 'Looking west toward *Ch'ang An*—home not in sight (西 望 長 安, 不 見 家.) Used of anything the good qualities of which are not visible, (不 見 佳).

In the sacred books of the Buddhist (佛 經) the characters *Shé-li* (闍 黎) signify the Buddhist priesthood. The character *Shé*, however, has also<sup>the</sup> the sound *T'u*, and when these two characters were seen in the new Buddhist combination, they suggested to irreverent outsiders two other characters of similar sound, to wit, *T'u-lü* (禿 驢) or 'Bald Donkey,' in allusion to the shaven heads of the priests. Hence it is not uncommon to find Buddhist priests referred to as 'donkeys.' The lictors in a Chinese yamen, are often nicknamed 'Dog's-legs' (狗 腿 子), from their incessant running about, as well as in covert allusion to their semi-canine instincts. These nicknames will make plain the meaning of the following couplet; 'When the lictors chase a chicken, the Dog's-legs are not so nimble as the chicken's legs; When the

Buddhist priest rides a horse, the Donkey's head is higher than the horse's-head.'

鬼隸趕雞。狗腿不如雞腿快。  
和尙騎馬。驢頭倒比馬頭高。

Entire sentences are frequently treated as substantives, and sometimes thus woven into proverbs, e.g. 'The whole face beaming with the prayer: May the heavenly magistrate bestow prosperity; the whole heart filled with wickedness.' (滿臉的天官賜福, 一肚子男盜女娼). The last words contain a common imprecation upon enemies, appended for instance to notices forbidding them to be removed, or to posters warning against infringement of a trade mark &c, the expression signifying: 'If any one disregard this caution—may his sons be thieves, and his daughters prostitutes!'\*

#### DOUBLE PUNS.

The Chinese consider the Frog and the Cicada as belonging to the same family. Hence; 'A Frog from the province of Kiangnan—a Southern Cicada' (江南的蛤蟆, 南蟬). Used of one with whom it is hard to have any association, (難纏).

'A dog gnawing a bone—froth swallowed dry,' (狗啃骨頭, 乾咽沫). The bone is bare, and nothing is to be got from it but the froth of the dog's mouth. Used of a roller (磨石) set in motion with nothing under it to be ground (研磨).

'Flour and water brushed on in mid-heaven—pasting the clouds,' (半懸空中刷餳子糊雲). Met. of silly talk, (胡云). 'The paperer going to heaven to paste the clouds,' (裱糊匠上天糊雲) is a variation, with the same meaning.

'An old villager never having seen a thimble—it strikes the needle,' (庄家人沒見過頂針, 鈎摶的). Met. truly, sure enough, (真個的).

'Sitting upon a salt stack, and beating the wooden fish [the hollow block upon which priests strike to secure attention to their demands for a subscription]—briny begging,' (坐鹽馬敲木魚, 咸化). Met. idle-talk, (閒話).

\* That quality of expression which the Germans compendiously describe as *unselbstverständlichkeit*, or self-unintelligibility, is well illustrated in the following saying: 'To do nothing but act like a man,' (淨出男主意) more literally; 'To put forth only masculine volitions.' The word *nan* refers to the *nan tao nü ch'ang* quoted above, and carries with it the meaning of that expression, q.d. to commit nothing but wickedness, 淨出壞主意). This kind of speech is termed 'tail-hiding, (藏尾之言).

'A great handful of millet—feeding chickens,' (一大把抓秣  
穀, 餵雞). Met. every one for himself, (爲己).

'The oil-dealer having no pen, marks with chalk,' (賣油的不  
帶筆石畫). Met. true words, (實話).

'Come seek for wealth, and look for joy,' (求財望喜). This is probably a jest local to Tientsin. Fortune tellers are in the habit of calling out in the words quoted, to attract custom. A street call (吆喝) preserves very little of the tones of characters, and the last two words as pronounced generally sounded like the phrase 'go west' (往西). The expression 'Seek wealth—go westward,' (求財往西) is used in banter to denote that there is no prospect of one's accumulating anything while he lives, so that he may as well postpone the gratification of any such ambition until he reaches the Western country to which the spirits of the dead are supposed to revert.

'Shelves nailed behind the cooking-boiler—a cupboard,' (鍋台  
後頭釘板子, 碗架.) i.e. a woman's second marriage, (晚嫁).

'Sleepless half the night—the sign of a depraved heart,' (半夜睡不着心邪.) i.e. new shoes, (新鞋).

'The bean-curd seller buying land along the winding river, [his money] will soon go into the water,' (賣豆腐的買了河灘  
地漿裏來水裏去). This proposition requires a comprehensive commentary. 1. Bean-curd is made by subjecting the beans to a heavy pressure when the pulp is separated from the watery fluid, *chiang* (漿) from which it thus comes, *chiang-lai-ti* (漿來的). 2. The phrase *chiang-lai-ti* (將來的) means *soon presently*. 3. The pedlar is supposed to have purchased with the money realized from the sale of bean-curd land lying along the bends of the river, where the force of the current is very likely to sweep away large patches of earth. There is, therefore a certain amount of probability that the bean-curd seller's property—the avails of his cash which came from the watery fluid *chiang-lai* (漿來) will presently *chiang-lai* (將來) fall into the water, *shui li chü* (水裏去). It has been objected to English conundrums, that they resemble monkeys, in the items of being far fetched and troublesome. Of these qualities the saying just quoted, is a favorable example.

Some Chinese puns, like many English ones, are born lame, as witness the following: 'The pawn-shop east of the river [at Tientsin] Fountains of Abundance, (河東的當舖源裕)—*Yüan Yü*, the last two characters, being the sign of the pawnshop. These two words are 'borrowed' to suggest *yen yü* (言語) words, that is to say, if you want anything—speak out.

When dawn appears in the east, to sneeze—perceiving the light, and making a noise to be heard,' (東方亮打涕噴聞明打聽). Used of one who 'asks for a name, and makes inquiries,' (問名打聽).

'Though husband and wife quarrel and fight, it is not in real hatred, for the quarrel will all be made up by the next day,' (夫妻兩口子吵鬧, 假惱, 兩口子吵鬧, 隔夜就好). Met. of a wadded garment (夾襖).

'The juggler spreads his rug, and covers the ground,' (變戲法的鋪毯子, 蒙地). Of sworn brothers, (盟弟).

'Entering a lime yard with fists doubled—to pound the coal,' (攥着拳頭進灰店, 捣煤). The characters *Tao-mei* (捣煤) 'pounding coal,' are intended to suggest two others of the same sound, (倒眉) signifying literally 'eyebrows inverted,' meaning one whose luck has departed, in which sense the proverb quoted is used. 'A real man,' runs the proverb 'would rather die than to have his eyebrows inverted'—that is to have his luck turn, and the fates against him, (爲人富死, 別倒眉). So also the following saying; 'When going to an eating-house, go to one which is full of customers [because there everything is fresh, and you can always get what you want]; when about to take a bath, go to a bath-house that has lost its custom,' [literally, with 'inverted eyebrows' because there alone will you find clean water] (下館下熱鬧館洗藻洗倒眉塘). The next is a specimen of the curious habit of the Chinese mind of seizing upon a resemblance in sound, as in an ordinary pun, and then reinforcing the expression by another allusion suggested by the pun, but having not the remotest connection with the point of departure. Witness the following; 'He is one who is not in debt to a peach kernel, but he is indebted to every apricot kernel,' (他是桃仁不該, 杏仁也該). Here the words *Hsing-jen* (杏仁) 'apricot kernel' are used to suggest *Hsing-jen* (姓人) a man with a surname *everybody*; that is to say, He owes every one indiscriminately. The words 'peach kernel' are suggested by 'apricot kernel,' and serve no other purpose than to throw dust in the eyes of those who are not in the habit of turning such short corners.

The silver ingots in which the Imperial taxes are paid, are commonly forwarded to the capital, in logs of hard wood, which have been excavated so as to hold each, about eighteen ingots or 'shoes' of sycee. The logs are then carefully secured with iron straps, and dragged in carts to Peking, often traversing many thousand miles before reaching their destination. The adoption of

this apparently clumsy method, in a country where banking is so perfectly understood as in China, shows in a striking manner the vicious character of the entire exchange system of the Empire, where there are no standard weights nor measures, and where the individual who deals with a native bank is inevitably the loser. These singular coffers of the government—which make all peculation *en route* almost or quite impossible—are called *Kang hsiang* or ‘pole chests.’ Now among the popular Festivals, to which allusion has been already made, is one called a *Kang Hsiang Hui* (杠箱會). It is a kind of sportive representation of the imperial money in transit, and abounds in curious exhibitions. Such Festivals—from the competition to display ingenious methods of amusing the public, are termed *Sai Hui* (賽會) or Competing Festivals. In the *Kang Hsiang Hui* there are representations of the imperial money carts, with a solemn official holding down the load (by the mere weight of his character), processions, innumerable officers, lanterns &c. Upon the lanterns are characters denoting the rank of the officials in charge, which turn out, however, to be that of Police Justice (捕廳) instead of the magnates which would have been expected. Hence the Tientsin proverb; ‘The lanterns of the officials at the *Kang Hsiang* Festival—all police officers’ (杠箱官的燈籠, 全捕廳). The last two characters are ‘borrowed’ to indicate that however much or long I am petitioned I will ‘not listen to anything’ (全捕廳). The long explanation requisite to make so brief a saying in the least intelligible furnishes an illustration of the inherent difficulty often experienced in understanding what is seen and heard in China—To the Chinese, these absolute incomprehensibilities are matters of course. “Do you know my Father?” said one Small Boy to another. “No,” was the reply. “Humph! rejoined the first:” “I know him just as easy!”

[*N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.*]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)

## THE MONGOLIAN LANGUAGE.

BY HOINOS.

MONGOLIA lying contiguous to China, the question is often asked "Is the language of the Mongols anything like that of the Chinese?" The answer to this question is "No, the languages of the two countries are quite distinct and have nothing to do with each other." To know Chinese is no help to the understanding or acquiring of Mongolian, and a knowledge of Mongolian is no help in understanding or acquiring Chinese. These two languages are about as different as they well could be; for while Chinese is monosyllabic, has no alphabet, and has many dialects, so different as not to be understood beyond the bounds of the districts where they are spoken, Mongolian abounds in words of many syllables, has an alphabet, and varies so little in the matter of dialects that a Mongolian, no matter where his native place may be, has no difficulty in making himself understood in any part of the vast plain over which the Mongolian speaking population is scattered. Mongols in listening to each other can usually tell the district to which they belong, and it sometimes happens that words in vogue at one place are not so much used in other localities. A very curious and very rare example of this occurred one day when two Mongols, one from the east and the other from the west, met in my room in Peking. They had no difficulty whatever in talking till one of them used a localism with which the other was unacquainted; but I think this was the only instance in which I have seen one Mongol unable to understand another.

The question too is frequently asked "Is Mongolian an easier language than Chinese?" It is a much easier language than Chinese, but the facilities and appliances for acquiring it are so much less, that after all a grown up foreigner can make almost as much progress in the spoken Chinese as in the Mongolian. As to the written language Mongolian being alphabetic is incomparably easier of acquisition. What first strikes a stranger on hearing Mongols speak is the quantity of gutturals and aspirates which they utter, so much so that their speech seems mostly gasping and sputtering. In addition to this the speaking is generally so rapid and the words run together so well that it is difficult to distinguish individual words at all.

What strikes a foreigner on becoming acquainted with the language is the disproportionately large part occupied by the verb. Little attention is paid to persons and numbers, but by changes and additions in the way of terminations, a great variety of significations are indicated which in other languages, English for instance, necessitate the use of additional words. In tenses, moods, and participles, the Mongolian verb is very much like the verbs of other languages, but any verb by a change in its last syllable can indicate the idea of

"since." For instance when the final syllable of the verb "to come" is changed the signification thus conveyed is that of "since coming." When this changed final syllable is repeated the meaning is "*in consequence of continual coming*." Another change of the final syllable, without increasing the length of the word, conveys the meaning of "when" as "when he came." Still another change and the meaning is "if," "if he comes." Another change indicates a "*continual habit*," and in the case of the verb to come, when applied to a man would mean that he was a "*constant visitor*." Still another change of the same syllable would indicate that the man referred to would be "*likely to come*." All these, be it remembered, are simply changes of the last syllable without lengthening the word. By a change which involves the lengthening of the word by one syllable is indicated the idea of something taking place "*in consequence of his coming*."

Most active verbs in Mongolian have a passive form, accusative or permissive form, and a form which might be termed reciprocal or gregarious, as it indicates action performed by two or more persons such as that of men talking together, as in conversation or bargaining, or of a company of men escorting a friend.

But not only is the Mongol colloquial remarkable for the flexibility of its verbs; it has several verbs for which it would be difficult to find verbal equivalents in other languages. For example there is a verb the literal translation of which would be "*To act in this fashion*," or "*to thus*" and another which means to "*To act in that fashion*" both of these verbs being usually accompanied by appropriate gesture. "*To how*" is a very much used verb, one part of which is the idiomatic way of asking a man how much he paid for a thing, the phrase being in this case elliptical. But perhaps the verb which appears most extraordinary to a stranger is that which signifies "*To do a thing fairly well*."

In matters not relating to verbs Mongolian colloquial has no special advantage as compared with other languages, and it labours under the burden that encumbers some other oriental languages, namely in having a complete set of honorific terms which must be used in addressing superiors and persons to whom it is desired to show respect. In such a case in place of saluting a man on his arrival by asking him if he "*travels*" well, it is necessary to enquire if he "*progresses*" well. In place of asking if his "*body*" is well the state of his "*corporation*" must be enquired after, and in place of offering him tea and food he must be invited to "*partake*" of refreshment. And so on throughout a great part of the entire vocabulary. This set of "*honorific terms*" is perhaps the most troublesome part of the language and certainly that which any straight speaking foreigner has least patience in acquiring and learning to use,

A good deal has been said about the alliteration of the Mongolian language, and where this comes most into play in the colloquial is in the case of the participles of the verbs and the ablatives of the nouns, the vowels of the terminations in these cases depending on the vowels in the main part of the word.

As to construction the accusative goes before the verb, the adjective before the noun, and for the most part sentences are run out to an indefinite length, consisting of an indefinite number of participial clauses strung together like the links of a chain. For instance when asked "Where having reached are you come?" A Mongol might reply, "Having mounted my horse, having crossed the plain, having alighted at tents, having drunk tea, I have returned."

Between the colloquial and the written language of Mongolia there is a wide chasm which it does not seem easy to bridge over. In English there is no great difficulty in writing down whatever may be said whether the utterances may be such expressions as are used in common conversation, or the studied sentences of the orator. To a foreigner there seems no reason why spoken Mongolian should not be committed to writing just as it is uttered. But the Mongols do not write colloquial and any attempts I have seen made to have them write the spoken language have not been successful, and strange as it may seem a learned Mongolian priest gave up the attempt to produce a colloquial version of the Lord's Prayer after spending most of the working part of two days on the task. Doubtless the inability of the Mongols to write or read colloquial is partly owing to the fact that they are unaccustomed to it, as the main difference between the forms of the language as written and spoken is that the spoken is shortened and contracted—like pebbles rubbed smooth in the current of daily use, while the written is full and formal like blocks of stone hewn out angular and square.

At first sight a line of Mongol writing seems like a knotted cord, all the more so as it is perpendicular not horizontal like English. The Mongols themselves compare their writing to a stream of water poured out from a jug, for instance, and this native comparison is not a bad one. The lines are read downward beginning from the left and thus it happens that the beginning of a Mongol book is like that of an English one where the end of a Chinese book would be.

If a Mongol is asked how many letters there are in the alphabet he replies there are twelve radicals, but these are not regarded in quite the same light as the letters of our own alphabet, and a child in learning to write is taught a series of syllables of which a Mongolian teacher would probably say there are seventy-two. In some arrangements of these syllables made by foreigners they amount to over a hundred, but it is more convenient for foreign

purposes to treat the language as truly alphabetic. Here again there is a difference of arrangement possible, one writer making seventeen consonants, seven vowels, and five diphthongs, while in another dictionary all the words of the language are arranged under twenty different initials. In Mongolian writing there are no capitals but many of the letters have an initial, a middle, and a final form, to be used according as they stand at the beginning, middle or end of the word. A practical printer once remarked that Mongolian having no capitals and no italics, could be printed from a very small font of type. Mongolian and Manchu writing are so much alike that the question is often asked are they the same. Manchu as to its spoken language is quite different from Mongolian, but the alphabets of the two are very much alike, so much so that with a very little change Manchu type can be used to print Mongolian. The Manchu type character is slim and graceful, the Mongolian is heavy and thick set, and even by the uninitiated the Manchu can be distinguished by its having a number of marks on the back or right hand side of the column which are not found in Mongolian writing. Roughly speaking there is about as much difference between the Mongolian and Manchu character as there is between French and English writing.

Of the written language of Mongolia there are three styles. These are, first the style of the sacred books, being that in which the translations of the Buddhist scriptures are made. The main characteristics of this style are stiffness and the literal translations of foreign idioms. Second may be placed the style in which government documents are written, its main characteristics being formality and the use of uncommon words. Lastly comes the corresponding style, or that in which letters of friendship and business documents are written. This last style differs from the sacred style in being free from stiffness and in being pure Mongol, and from the second or official style in being much simpler and nearer to the ordinary spoken language.

This is not the place to give an account of the literature of Mongolia, but it may be remarked in passing that outside of the sacred books and Buddhist liturgies, there is very little in the shape of literature to be found in the Mongolian language. The book collector may find numerous manuscript copies of parts of Buddhist scriptures, some histories of famous monks, and a few tales written with the purpose of enforcing Buddhist doctrines, but secular writings are very hard to find, religion having taken such entire possession of the Mongolian mind that it is thought a waste of time to write and copy anything that has not a religious value.

## A SKETCH OF THE LIFE AND SERVICES OF THE LATE S. W. WILLIAMS, LL.D.

By REV. H. BLODGET, D.D.

WHEN one who has been widely known and highly honored, and has drawn to himself a large share of the respect and affection of his fellow men is removed from his earthly labors, it is prescribed alike by regard for the dead, and by what is due to the living, that some record of the chief incidents of his life and services be presented to the public and some expression given to the just estimate and affection in which he was held. The only fitness the writer can claim for undertaking such a task in regard to the distinguished author and missionary, the late S. Wells Williams, LL.D., tidings of whose death have recently been received in China is, a large share in the general respect and affection felt for the deceased, and a personal friendship extending over almost thirty years.

Samuel Wells Williams was born in Utica in the state of New York, September 22nd, 1812. His father, William Williams, was in prosperous business as a publisher and book seller of that city. The family, after coming from England, took up its residence in Massachusetts, in the town of Roxbury, near Boston, and thence removed to New York.

Dr. Williams was the eldest of five brothers, three of whom engaged in business, while one, the late W. Frederic Williams, became a missionary to Turkey, and one a missionary to China. When still a lad, he acquired the art of printing in the office of his father, and he also improved his ample opportunities for study. Subsequently he went to the Rensselaer Polytechnic Institute in Troy, New York, to complete his education.

In his boyhood he was an associate and school fellow of James D. Dana; and the two, who had always been warm friends, were brought together again in later years as professors in Yale College, the one of Geology and Mineralogy which chair he had long and honorably filled, and the other of the Chinese Language and Literature.

His coming to China was a sudden movement. The invitation to take the charge of the Mission Press at Canton was answered in the affirmative within twenty-four hours from the time of its reception, and although the decision was so hastily made, it was never repented of during his forty three years of labor in this land—on the contrary he often spoke of it as a cause of rejoicing, and

thanksgiving to God. He reached China on the day before he was twenty one years of age, and landed in the city of Canton with his fellow voyager the Rev. Ira Tracy, on the 26th October, 1833. The name of the ship on which they came, the *Morrison*, and their gratuitous passage given by Messrs. Olyphant & Co, indicated the attachment of that firm to the cause of missions in China.

On his arrival Mr. Williams found but three Protestant Missionaries in the field, the Rev. Dr. Morrison, who with unwearied diligence had pursued his solitary labors since 1807; also Messrs. Bridgman and Abeel, who arrived in 1830. The Rev. Edwin Stevens, who afterward became a missionary to the Chinese, was then seaman's chaplain at Canton, and Mr. Charles Gützlaff had already excited great interest by his voyages along the coast of China. Besides these there were six missionaries to the Chinese scattered at different places in the Indian Archipelago.

Mr. William's work was ready to his hand. A press, sent from America in 1831, had been put into operation early in 1832 under the charge Mr. Bridgman, who then commenced the publication of the *Chinese Repository* of which he was also the Editor. The superintendence of the press devolved upon Mr. Williams from his arrival in 1833 to the time of its destruction by fire in 1856, and he also assisted Mr. Bridgman in editing the *Repository*, which in its last three volumes fell entirely into his care.

The object of this journal, issued monthly, was to make Europeans acquainted with the great empire of China, its dominions, government, language, literature, religions, social customs, and all that pertained to the Chinese people, and to promote in every way the spread of the Christian faith among all the multitudes of eastern Asia. With such an object Mr. Williams was in hearty sympathy, and he entered with avidity into all the necessary studies and researches so that we find no less than eighty articles from his pen scattered through the twenty vols. of the *Repository*, besides many notices of passing events, and of books, with various shorter paragraphs.

Mr. Williams also assisted in the preparation of Bridgman's "Chinese Chrestomathy," furnishing about one third of the seven hundred pages of this Royal 8vo volume which was published in 1841. In 1842 he published his "Easy Lessons," an octavo of 304 pages intended for beginners in the study of the Chinese language, which was followed in 1844 by an English and Chinese vocabulary in the Court Dialect, also an octavo volume of 440 pages. This effort shows that his mind was early directed to the study of

lexicography, and was a preparation for his later and more complete works in the same direction.

In the same year appeared from his pen a small manual of Chinese Topography of 103 pages octavo, being an alphabetical list of all the Provinces, Departments, and Districts, of the Chinese Empire, with the Latitude and Longitude of each; also his Commercial Guide consisting of a collection of important facts in regard to trade with China, with a description of the open ports, sailing directions &c. &c. This work he repeatedly rewrote and enlarged as trade extended, new ports were opened, and new treaties were formed, until now, in its fifth edition printed at Hongkong in 1863, and containing 653 pages 8vo, it has become a most valuable source of information in all business transactions with the Chinese.

During this early period of his life he availed himself of the opportunity, afforded by the presence of several shipwrecked Japanese sailors in Macao, to gain some knowledge of the Japanese language, into which he translated the book of Genesis and the Gospel of Matthew.

The Japanese referred to after a great variety of misfortunes had been brought to Macao by the humane efforts of Europeans to have them restored to their native country. To carry out this purpose the ship *Morrison* belonging to Messrs. Olyphant & Co., and fitted out by them, had made an unsuccessful attempt in 1837 to land them on their own shores. Mr. Williams accompanied this expedition, which was not without peril, owing to the unaccustomed navigation, and to the hostile fire from Japanese batteries upon their ship, and he published in the *Chinese Repository* an account of the various events of this early visit to the Lewchew Islands and Japan. Although the intended kindness was so rudely repulsed, yet he was not discouraged thereby. The expedition incited him to study the Japanese language, and to put forth efforts for their good. "We hope," he writes, "that the day of their admission into the family of nations is not far distant; when the preacher of peace and truth shall be allowed access to their hamlets and towns, when the arts of western lands shall be known, and commerce, knowledge and Christianity, with their multiplied blessings shall have full scope. Bye and bye, if God permits, we will try again." These hopes of his earlier years, he lived to see realized in his later visits to that country; and he himself bore a part in the transactions by which that nation was opened to western intercourse.

In 1844, Mr. Williams left China on his first visit to the United States, being then thirty-two years of age. He had spent eleven

years in his mission field, years filled with important events in the history of foreign intercourse with China. The control of the East India Company over British trade in this empire ceased in 1834, the year after his arrival. He had seen the end of that remarkable adjustment of trade between the West and the East in the "Thirteen Factories" of "Old Canton." There in that little settlement on the north bank of the Pearl river, in the western suburb of the city of Canton, the pride, culture, power, unscrupulous greed of gain, benevolence, learning, Christian piety of the West had met the timidity, ignorance, weakness, duplicity, pride, contempt, politeness, acuteness, business sagacity and probity of the Chinese. There the Hoppo and Co-Hong had met trading companies and merchants of the English, Americans, Dutch, Prussians, Austrians, Swedes, Danes, French, Spaniards, and Italians. There had commenced that system of trade and intercourse with China which has in our day assumed such vast proportions. There had been nursed and fostered the opium traffic, which now spreads its baneful influence all over the land. There had been initiated those efforts for the enlightenment, healing, and Christianizing, of the Chinese people, which now extend to all the provinces, and constitute the only hope for the future of this nation. Canton was no longer to be the focus of influence and power. What had here been commenced, during two centuries of foreign intercourse was to be extended and diffused throughout the empire.

The unsettled state of trade after the withdrawal of the East India Company, the adjustment of terms of direct intercourse between China and other nations, the protests of the Chinese government against the opium traffic, the seizure and confiscation of the opium, the war with China, the forming of treaties and the opening of the five ports all had occurred during these early years of the residence of Mr. Williams in Canton.

Returning to the United States at this time, (a journey which he accomplished by way of Egypt, Syria, and Europe), it was natural that his mind should be filled with those events of absorbing interest which had so recently transpired in China. A general interest had been excited in this far off land, and Mr. Williams soon commenced a course of public lectures on various subjects connected with China, its geography, history, government, religions, literature, education, intercourse with other nations, and such topics, by which he delighted and instructed many audiences. These lectures attracted general attention and became the basis of his first edition of the *Middle Kingdom*, which was published during the year of his

return to China, 1848. This work, which had an extensive sale, and reached its fourth edition in 1857, did much to enlighten the public mind and "Substitute accuracy and veracity for romance and fiction in western views of the Celestial empire." By it the author was brought prominently before the public and he received the title of Doctor of Laws from Union College, New York.

It was during this visit to the United States that the Secretaries of the Board and other friends urged him to receive ordination as a minister of the Gospel. This he steadily declined. While he had always held religious services with the men in his office, and had preached to the Chinese on the Sabbath and other days, yet he did not feel himself called to the work of the ministry. Another line of effort had opened out before him, which he conceived it his duty to pursue, and he chose to return to China in the same capacity in which he had gone there at the first.

During the period before the war of 1842 the missionaries were unmarried; foreigners were not allowed to bring their wives to Canton. But now, owing to the recent treaties, the conditions of life had become very different, and Dr. Williams, having been united in marriage to Miss Sarah Walworth, embarked with Mrs. Williams, in June 1848 for Canton. There he resumed his duties as Superintendent of the Press, having also the principal charge of the *Chinese Repository* until it was discontinued in 1851.

In the year 1853 Commodore Perry, under commission of the U. S. government to negotiate a treaty with Japan, came with his fleet into the Chinese waters, and invited Dr. Williams, as the American best qualified to act as interpreter, to accompany the expedition in that capacity. His knowledge both of Chinese and Japanese, as well as his experience in the voyage to Japan in 1837 eminently fitted him for this office. In the discharge of its duties he won high commendation for his skill, tact, and fidelity. The expedition having successfully completed its negotiations, returned to Hongkong and Dr. Williams, after an absence of less than four months, resumed his usual duties at Canton. In January 1854 he again accompanied this squadron to Japan, and returned to Canton in the latter part of the summer, the treaty having been secured, and all things arranged in a satisfactory manner. (Dr. Williams has given an interesting account of these voyages to Japan, and the negotiation of the treaties, which is published in the journal of the N. C. branch of the R. A. Society). Excepting these periods of absence, Dr. Williams remained at his post engaged in his usual employments after his return from the U. S. in 1848 until the year 1856. During these years he prepared and published his Tonic

Dictionary of the Canton Dialect, an octavo vol, of 832 pages, which has proved a valuable aid to students of that dialect, and has been recently republished in an edition carefully revised by Dr. Eitel of Hongkong. He published also annually an Anglo-Chinese Calendar of 130 pages 8vo., containing much valuable information for residents in China.

Dr. Williams' services in the expedition to Japan had attracted the attention of officials of the U. S. government, who so represented the value of his skill and attainments at Washington that he was invited to become Secretary of the Legation of the United States in China. In the providence of God, while his decision in regard to this office was pending, his press was consumed by fire, together with many copies of the *Chinese Repository*, a large part of his edition of the dictionary, and numerous other valuable works, while his copious fonts of Roman, Chinese, Mantchu, and Japanese type were entirely ruined. There was little prospect that the press would ever be restored. Under these circumstances his way seemed plain to accept the office of the government. In his letter of resignation of his connection with the American Board, which had then continued twenty-three years, he writes; "I do not however regard this as a final separation from your body, far less a dissolution of my connection with Christian Missions in China, and therefore desire you to look upon it as only a temporary interruption of a relation which has many probabilities of being resumed.

Dr. Williams held the office of Secretary of Legation for twenty years, during which period, in intervals of the absence of any resident minister, he acted as *Charge d'affaires* nine times. When he resigned his position in 1876 he held the oldest commission in the diplomatic corps of the government. Having so extensive an acquaintance with the language and usages of the Chinese, with all that pertained to foreign trade, and also an accurate knowledge of the history of American intercourse with China from the first, he was always the intelligent adviser—and assistant of the minister for the time, and was abundantly capable of directing the affairs of the Legation in his absence. His services were of the greatest value to the government during his whole term of office, but especially so during the negotiation of the treaties at Tientsin, in 1858, and in the adjustment of subsequent difficulties. The securing of the clause regarding the toleration of Christianity in the American treaty was almost entirely due to his exertions, and the writer well remembers with what satisfaction and gratitude to God the report of these negotiations was made at a united

meeting of Missionaries in Shanghai, after his return to that city.\*

After the destruction of the foreign residences at Canton by fire in 1856 Dr. Williams removed his family to Macao, where they remained during the unsettled state of political affairs in China until their return to the United States in 1858. The treaty having been ratified in 1859 Dr. Williams followed them in 1860, to make his second visit to his native land, and was there during the exciting scenes of the early part of the war in the U. S. as also during the war of 1860 in China. He returned to China in 1862, and came to Peking in July of the same year to make preparation for the residences of the American Legation. The following year he brought his family to Peking, and this city continued to be his home so long as he remained in China.

Having waded through the necessary delays, vexations, and interruptions, incident to negotiating for and putting in order residences for the families of the Legation, the same to be repeated at a later day, he gave himself in the intervals of relief from official duties to that, which after all must be regarded as the great work of his life, the preparation of his Syllabic Dictionary of the Chinese language. For this work his earlier labors in his "Easy Lessons," the Chrestomathy, the Vocabulary and the Tonic Dictionary had

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\* Dr. Martin of Peking who was associated with Dr. Williams as interpreter to the Embassy, when the treaty was formed at Tientsin in 1858, gives the following account of the insertion of this article. The Russians and French had arranged articles in reference to the toleration of the Christian religion in the Greek and Latin forms, which they were to have inserted in their respective treaties. Dr. Williams was very desirous to have a similar article in the treaty with the United States, in which Protestant Christians might also be recognized, and claim equal protection of the laws, and by which liberty for missionary effort throughout China might be secured. The American Minister, Mr. W. B. Reed, did not object to such an article, but was not inclined to take any active measures in its favor. He had fixed upon a certain day for the signing of the treaty, and, if the article on the toleration of Christianity could be obtained prior to that day, he offered no objection; but he would not consent to delay the signing of the treaty in order to secure it. Dr. Williams proposed an article to the Chinese commissioners, but it was so modified by them as to destroy its value. Another form was sent to them with no better success. The day before the signing of the treaty a form which had been proposed by Dr. Williams was returned to him with such changes, made by the Chinese, that it could not be accepted. Failure seemed inevitable. The next morning Dr. Williams, as he arose from his bed said to Dr. Martin that he had slept but little during the night on account of the danger of failure of inserting any article on the toleration of Christianity in the treaty which was to be signed that day. He had now a new form to propose, which he had thought out during the night, and which he believed would be satisfactory to both parties. The form was stated to Dr. Martin, who also approved of it, and urged that both of them should go in person at once to secure its adoption, instead of sending by messengers, as heretofore. This suggestion was approved, and they went accordingly to the head quarters of the Chinese officials. There they were kindly received, and in no very long time to their great joy had attained their object. The article was approved and inserted in the treaty. The article on toleration in the British treaty which was signed subsequently to the American was due, it is believed, to this successful effort of Dr. Williams.

been a sort of preparation. Of course he availed himself not only of these, but also, as far as possible, of the efforts of all his predecessors in the work of lexicography. He well knew that a complete dictionary of the Chinese language, which would permanently satisfy the demands of students, must be the work of a company of men, working for a long time, many of them specialists, each laboring in his own department. But he judged that, by the blessing of God, he might embody with the results of his own labors those also of his predecessors in this department, and so produce a dictionary, which would supply a manifest need for the current years, and be very useful to students of the language.

To this undertaking he now gave himself with unwearied diligence. His eyes and ears were ever open to catch some new expression of thought in the Chinese language, whether from books or from the speech of men. With his own pen he wrote out in Chinese every character, and every example to illustrate its meaning. What with the materials already accumulated, and his fresh attainments, his work progressed so rapidly that he was able to commence the printing at Shanghai in 1871, and to give his dictionary to the public in 1874. It is in the form of a quarto volume of 1300 pages, containing articles on 12,527 characters of the Chinese language. In the conclusion of his preface he writes, "I have the satisfaction of feeling that the labor spent upon this work during the past eleven years, in the intervals of official duties, will now be available for students in acquiring the Chinese language. Its deficiencies will be hereafter supplied by others, who will build upon their predecessors, as I have done; for the field is too vast to be explored or exhausted even by many laborers. The stimulus to past effort and the hope that it would not be in vain, both sprang from the desire to aid the labors of those who are imparting truth in any branch to the sons of Han, especially those religious and scientific truths, whose acquisition and practice can alone Christianize and elevate them. At the end of forty years spent in this country in these pursuits I humbly thank the good Lord for all the progress I have been permitted to see in this direction, and implore his blessing upon this effort to aid their greater extension." It was characteristic of the author that he gave, in reduced prices of his dictionary, as sold to missionaries, the sum of \$1200, as a thank offering to God for enabling him to bring this work to a conclusion.

It must have been gratifying to him as a testimony to the value of his work that a new edition of 750 copies was required in

1882, every copy of the first edition of 1000 copies having been disposed of.

Dr. Williams returned to Peking from Shanghai in 1873. His health had now become seriously impaired. The strain upon his powers in making and printing the dictionary had proved too great. Doubtless his days were shortened thereby. While at Shanghai in 1872 he was obliged for a time to suspend all work, and seek relief in a voyage to Japan. The respite from care after the completion of his dictionary in 1874 did something in the way of restoring his health, and in 1875 he made his third visit to America, which gave him an additional period of rest.

It is worthy of remark that however much of care and labor he had in hand he never seemed burdened by it, but always appeared sprightly and cheerful, ready for every good work, and not annoyed by his frequent interruptions.

Dr. Williams returned to Peking for the last time in 1876, spending some months in the city and at his usual summer resort at the western hills. He seemed more tenderly attached than ever to the places in which he had labored, to the people for whom he had given his life of toil, and to the friends who had been his co-workers, in efforts for their good. It was difficult for him to break up so many tender associations and leave finally the land of his adoption.

However at his period of life, and with his impaired health he judged that his work in China was done. For years he had been urged to take a place among the faculty of Yale College, who thought that the language and literature of China should have some representation in this large institution of learning, and earnestly desired that he should accept such a position. This he consented to do after some deliberation, and accordingly in 1877 took up his residence in New Haven, Connecticut where he remained until his death.

The revision and enlargement of his Middle Kingdom had long been in contemplation, and the materials for it accumulating. Indeed he had already begun the work before leaving China in 1876. This work with occasional articles for various reviews, attendance upon the meetings of various societies and public gatherings, where matters relating to China were in discussion, seem to have occupied his time during these later years of his life. He entered very warmly into the question of Chinese immigration, protesting against the injustice done to the Chinese in building this great wall of exclusion in the nineteenth century, and writing long

articles in favor of unrestricted immigration, fair dealing with, and kind treatment of these strangers on our shores. In 1881 he was chosen President of the American Bible Society, and was always present at its monthly meetings when his health would permit. He was also chosen President of the American Oriental Society, and held both these offices at the time of his death.

His health was far from robust, and his eyesight was very imperfect. In 1882 he had a serious fall which was followed by an attack of paralysis. From this he gained only a partial recovery. Happily at this time he had completed his revision of the Middle Kingdom, and had made arrangements for its publication. In carrying the work through the press, and in the latter part of his revision, he received very timely assistance from his son, Mr. F. Wells Williams. "By the blessing of God most manifestly," he wrote to a friend about this time, "do I see the completion of this work, and praise the God of all grace." After its completion he wrote again, "I have made my last effort, and implore the blessing of God on this work, which has for its object to further Christ's kingdom. That is all I want." And, at a later date, "I am glad to say that the last proof sheet of the Middle Kingdom went last week to the publishers; if it has the blessing which the first edition had, I shall be content. I had great difficulty in writing the preface. I did not realize before how weak my brain was. I must decrease, others must increase, and God praised that the work in which he has promised that the kingdoms of this world shall be given to his Son, will never lack his ministers and servants."

Of the work thus completed it is safe to say that, as it was his last, so it will probably be the most widely read and of the greatest permanent usefulness. It has been well received, both in the United States and in England; Among the many favorable notices of the work, we find the following. "Written by a thorough scholar forty-three years resident in China, it seems to us unlikely that for fullness of information, fairness of statement, and freshness of style, this work will be excelled as a comprehensive statement of the whole subject. One may expect rather to see the most attractive portions of this immense territory apportioned among the specialists." This is a just estimate of the value of the work.

Still later in September after the work was published he wrote, "On every side I see men and women active in the affairs of life, but I have no part in their activities. I feel that the brain is crippled, and continuous labor or thought impossible. I do not repine; my heart is resigned to the will which is my happiness so far as I know, and He will provide. I have all that I want for

this life; more would be a trouble, and perhaps would be a temptation. The outer world must be henceforth to be seen by me, as if I were in a gallery looking down on the arena. Happily the mercy seat is ever open, and there are family, missions, China especially, and many objects nearer by, to implore divine blessings upon. How we are bound to one another through and by that mercy seat, and up to the head of the one Fold."

This was written only five months before his death. During this time his condition remained much the same. One who was present at his funeral writes, "Dr. Williams died on Saturday, the 16th of February, in the evening. He had been failing fast since the first of the month, but his mind was clear until a few hours before his death. On the last day he fell into a comatose condition, and died without pain. The evening of his life was very peaceful and happy. He was held in high honor at New Haven, and had great influence there. He took great pleasure in the completion of the new edition of his *Middle Kingdom*, and in its favorable reception. His son read him flattering notices of it from the English press only four days before his death.

His funeral took place in the Battell chapel, all the faculty and the college attending. Dr. Barbour the college pastor, President Porter, and Dr. Clark, Secretary of the American Board, spoke of his life and services with discrimination and feeling. He was buried in the family cemetery in Utica New York."

In reflecting upon such a life one is impressed with its completeness. Many of those who have entered the race in China with the fairest prospects have been cut down in early manhood, others in riper years. It was not thus with Dr. Williams. He was spared to complete the work he had proposed to himself. His life was well rounded out. His usefulness commenced early and continued late. This was owing on the one hand to his patient, industrious, well directed labors, and on the other to the protection and blessing of God, by which he was preserved amid the many dangers incident to so long and eventful a life. Dr. Parker, his early friend and associate who still survives him, in speaking of Dr. Williams in 1882, said, "His health was such in early life at Canton that I feared we should lose him." Yet he survived and was able to perform diligent labor until the close of his long life.

The life of Dr. Williams covered an eventful period in the history of foreign intercourse with China and the surrounding nations. Mention has already been made of the cessation of the monopoly of the East India Company in 1834, the war with England

in 1841-1842, the fall of the Hong merchants, the opening of the five ports, and the opening of Japan to trade with Western nations. Later followed the capture of the city of Canton in 1857, the new treaties of 1858, the war of England and France with China in 1860, and the supplementary treaties and opening of new ports of trade in different parts of China and her dependencies, the establishment of the Legations in Peking, and the peaceful settlement of the audience question, the convention of Chifu in 1876, and the opening of Corea in 1883. The new order of things, inaugurated in 1842 and 1860, was followed by a great expansion of trade and evangelistic effort. Dr. Williams in his own person formed a connecting link between the old and the new; between the trade confined and shackled at Canton and the now unrestricted commerce with all important ports of China; between Dr. Morrison the first Protestant missionary to China, who in order to secure a permanent residence in the land became Interpreter to the East India Company, and the present generation of missionaries scattered all over the empire.

It must have been evident to any one who knew Dr. Williams that he was a man of quick parts, active intellect, retentive memory, and patient industry. He took a sensible, comprehensive view of subjects brought before him, and adhered to it consistently. What he saw he saw clearly, and at once. He did not dwell too long in elaborating his views, or in modifying what he had written. Content with that degree of excellence which he was able easily and naturally to attain, he passed on to other subjects and fresh labors.

Dr. Williams was known by all to be a man of humble, consistent, Christian piety. The passages above quoted from his writings breathe this spirit. He received the gospel in its simplicity. His mind seemed never to have been exercised by skeptical doubts, although he was familiar with the objections of scientific men and had long lived among unbelievers. Religion was to him altogether true, and a very practical concern. His Christian character adorned his domestic and social intercourse, and gave inspiration and direction to his whole course of life. His Bible lessons with his children, and his sabbath morning exercises with his Chinese servants had their place each Lord's day. In society and among all classes of men he was known as a follower of Christ.

A part of his religion consisted in giving of his substance to charitable purposes. One tenth of his income was the rule Dr. Williams followed in such bestowals. It is believed that in one way or another he quite repaid to the Board which sent him out to

China, all the expense they had been at on his account, and many other missionary societies, as well as a great variety of objects of benevolence shared his benefactions.

If he had a large measure of prosperity he had also no small degree of adversity, and in both he bore himself with Christian equanimity. His eldest three children, two sons and a daughter, were stricken down by death in the United States, while he was absent in China. Though tenderly attached to them he bore their loss, not only with resignation but with the cheerfulness of Christian hope.

His Christian principles and kindly feelings were conspicuous in all his intercourse with the Chinese, both public and private, as also in his writings. This is very observable in his *Middle Kingdom*, one object of which he declares to be "To divest the Chinese people and civilization of that peculiar and indefinable impression of ridicule which has so generally been given them by foreign authors," and "to show the better traits of their national character." One can but feel in reading these volumes that the underlying principle of the writer is benevolence. The Chinese are in the hands of a friend. Their pride, ignorance, and duplicity, do not excite his hatred or derision, but rather move him to greater efforts to impart to them knowledge and truth. He speaks plainly and in strong terms of the wrongs done to them by Christian nations, while he acknowledges also the necessity of decided measures in dealing with them, for their own good.

At the close of his preface to this work he writes, "The stimulus which in this labor of my earlier and later years has been ever present to my mind is the hope that the cause of missions may be promoted. In the success of this cause lies the salvation of China as a people, both in its moral and political aspects." "The promise of the Spirit will fulfill the prophecy of Isaiah delivered before the era of Confucius; and God's people will come from the land of Sinim and join in the anthem of praise with every tribe under the sun." These were the last words he ever wrote for the press, and they form a fitting close to the life work of the writer; a close also to this imperfect tribute to his life and services.

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## Correspondence.

### *China Branch of the Evangelical Alliance.*

TO MISSIONARIES AND CHRISTIANS GENERALLY RESIDING IN CHINA,

DEAR BRETHREN:—

The formation of a Branch of the Evangelical Alliance in China, has been more than once mentioned among missionaries as desirable, and a movement was made some years since in this direction.

During the early part of this year it was suggested to the missionaries in Peking, that the approaching Annual meetings in this city, in the month of May, at which missionaries from several provinces were expected to be present, would be a favorable time to set on foot such an organization. Accordingly a committee was appointed by the Peking Missionary Association to draft a basis for organization, and bring the matter before all the missionaries and other Christian workers who should be present, at a general meeting called for this purpose.

This meeting was held May 29th. The proposition was favorably received, and some modifications were suggested in the proposed basis of the Alliance. It was determined to form such an organization without delay and officers were chosen to serve until a general meeting should be called as provided in the basis adopted.

At an adjourned meeting on June 2nd, the Constitution, having been amended according to the suggestions of various missionaries present from other provinces, was unanimously approved and provisionally adopted. Several resolutions were passed commanding the Alliance, thus provisionally formed, to missionaries and other Christians residing in China and instructing the Secretaries to communicate to them these documents, with an earnest invitation to join in this organization.

In accordance with this action we now beg to present the enclosed basis for the organization of a China Branch of the Evangelical Alliance. We trust you will give your hearty approval and active cooperation to the effort now made to promote Christian unity and fellowship in China, and more fully manifest our oneness

in Christ. We also hope not a little practical benefit in the advancement of Christ's Kingdom may be derived from an increase in mutual counsels and sympathy, and from the helping together of each other in our prayers, even if we should not be called upon to undertake together any great work of common interest.

The happy conjunction which brought together in Peking from four provinces, Christian workers representing seven societies, besides several not working under any society presented an opportunity for the organization of a Branch Alliance which we feared might not readily occur again, and therefore, though we could not consult our friends so widely as we wished, it seemed best to form an organization without delay that we might be in working order, and adopt provisionally the articles presented, to be in force until in the way pointed out they should be confirmed or amended.

Since Peking is the capital of the Empire, and the city where the representatives of the treaty powers are located, it seemed best that the Executive Committee should be residents of this city. But in this, as in other questions, if the general sentiment should be in favor of some other locality we shall willingly concur and cordially unite.

The Executive Committee will be glad to act as required in the articles of organization, and to receive any suggestions, of a general or specific nature, which might increase the usefulness of the organization.

Will you kindly act in this matter in your vicinity and forward to us at as early a date as convenient, the names of any who are willing to become members of the Alliance, and also do what you can to organize a Local Association as provided in the articles of organization.

We cannot better bespeak your prompt attention to this subject than by referring you to the resolution in which those appointing us instructed us to cordially invite and urge Christian workers throughout the land to unite with us in this effort.

JOSEPH EDKINS }  
J. L. WHITING } *Secretaries.*

PEKING, June 16th, 1884.

## CHINA BRANCH OF THE EVANGELICAL ALLIANCE.

*Constitution.*

The union of Christians is dear alike to the great Head of the Church and to all his followers. To promote this union the Evangelical Alliance was formed many years ago in western lands. This organization has become so widely extended, is so catholic in its spirit, and so powerful in its sympathy and influence that in our view the ends of Christian Union and religious liberty cannot be better secured than by forming a Branch of that Alliance in this empire. Therefore we the undersigned do unite to form such an organization on the basis of the following articles.

## I

This organization shall be known as the China Branch of the Evangelical Alliance.

## II

The object of this Alliance shall be to promote unity in spirit and effort among all Christians in China; to collect and circulate information in regard to the various departments of Christian work; to render assistance as far as practicable in case of persecution and other difficulties, and to incite Christians to united prayer for the advancement of the Kingdom of God throughout this land.

## III

This Branch of the Alliance shall receive as members "all Christians who walk in brotherly love, and who according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by grace—in the Son who redeemed them by his bloody passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one only God blessed for evermore to whose praise and glory they desire to consecrate their lives."

## IV

For the better attainment of the objects of this Alliance local associations may be formed by members in different parts of the Empire which shall communicate with the Executive Committee of the Alliance as circumstances may require. The chairman of each of the local associations shall be ex-officio a vice president of the Alliance.

## V

The officers of the Alliance shall be a president, as many vice presidents as there are local associations and two secretaries. There shall also be an Executive Committee of seven members of which the president and secretaries of the Alliance shall be ex-officio members, being respectively chairman and secretaries of the Committee.

## VI

The president, secretaries and other members of the Executive Committee shall be elected by ballot at each general meeting of the Alliance, absent members being allowed to vote by letter or by proxy. If vacancies occur in the Executive Committee in the interim of general meetings the remaining members of the Committee shall have power to fill the vacancies.

## VII

The Executive Committee shall be a medium of communication between the different local associations. It shall be the official agent for the transaction of business and shall have power to call general meetings and, in concert with any local association, may take such action concerning matters presented for its consideration, by that association, as the objects of the Alliance require.

The Executive Committee or any local association may submit to the Alliance by circular letter any motion or resolution. No measure so proposed shall be adopted unless it receive two thirds, at least, of the votes cast.

## VIII

The Executive Committee shall convene a general meeting of the Alliance whenever they deem it expedient. When practicable each local association shall hold an annual meeting.

PEKING, June 2nd, 1884.

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*Resolutions.*

(PASSED JUNE, 2ND, H. BLODGET D.D., PRESIDENT, IN THE CHAIR).

I.—That we adopt the document now read as a provisional constitution of the China Branch of the Evangelical Alliance to be in force until a constitution is adopted by the next general meeting.

II.—That the Secretaries be instructed to correspond with missionaries in other parts of China informing them of our action and inviting and urging them to unite with us in our organization on this provisional basis.

III.—That the next meeting of the decennial Missionary Conference be suggested as a suitable time for a general meeting of the China Branch of the Evangelical Alliance unless, after correspondence with missionaries in other parts of China, it is found that an earlier meeting is thought desirable and practicable.

(Extracted from minutes of the first meeting of the China Branch of the Evangelical Alliance, held May 29th and June 2nd, 1884 in Peking.)

## Missionary News.

### Births, Marriages & Deaths.

#### BIRTHS.

AT Riverton New Zealand the wife of Rev. A. DON, of the Otago and Southland, Presbyterian Mission, of a daughter.

AT Shanghai, June 4th, the wife of Rev. O. G. MINGLEDORFF, American M. F. Mission, South, of a son.

AT Soochow, June 20th, the wife of Rev. G. F. FITCH, American Presbyterian Mission, North, of a daughter.

#### MARRIAGES.

AT Canton, May 1st, Rev. F. W. DAMON, of Honolulu, Sandwich Islands, to Miss MARY R. HAPPER, of the American Presbyterian Mission, Canton.

AT Ningpo, on June 18th, by Rev. J. R. GODDARD, Rev. E. C. LORD, D.D. and Miss F. B. LIGHTFOOT, of the American Baptist Missionary Union's Mission.

#### DEATHS.

AT Hankow, April 25th, Rev. A. W. NIGHTINGALE of the English Wesleyan Mission, aged 33.

AT Ichang, on May 16th, Ogilvie Robert Kennedy, infant son of Rev. and Mrs. A. DOWSLEY, Church of Scotland Mission.

**ARRIVALS.**—At Yokohama, on April 22nd, Rev. and Mrs. H. Harris, Miss M. E. Brokaw and Miss C. B. Richards to join the American Reformed Mission at Nagasaki; Miss Rebecca Falls to join the American P. E. Mission at Osaka; Miss Gertrude Howe to join the American M. E. Mission at Nagasaki.

At Shanghai on April 30th, Mr. C. A. Colman to join the American Bible Society's Agency.

At Shanghai on May 8th, Miss J. Purple to join the American Protestant Episcopal Mission.

On May 12th, Miss Lancaster of the C. I. M. on her return; Miss E. Black to join the same Mission.

On May 24th, 1884, Mr. A. Adamson to join the B. and F. Bible Society's Agency in North China.

On June 8th Rev. W. W. Shaw and Mrs. Shaw to join the Irish Presbyterian Mission at Newchwang.

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DEPARTURES.—On February 9th, Mr. F. French of the C. I. Mission for England.

On April 10th, Miss R. Hughes of the C. I. M. for England.

From Hongkong on May 6th, J. G. Kerr, Esq., M.D. and family of the American Presbyterian Mission Canton, for U. S. A.

On May 16th, Miss J. H. Murray of the same Mission for England.

From Shanghai May 21st, Miss Chapin of the A.B.C.F.M., Peking; Miss Cushman of the American Methodist Episcopal Mission, Peking; Rev. and Mrs. L. W. Pilcher and 2 children of the American Methodist Episcopal Mission, Tientsin; Mrs. Pruyne of the Woman's Union Mission Shanghai, for the United States.

On June 4th, Mrs. Geo. H. Appleton of the American P. E. Mission, for Japan.

On June 11th, Mr. G. H. Appleton, late of the American P. E. Mission, for Japan.

Per s.s. Jason on June 14th, Dr. and Mrs. A. W. Douthwaite, C.I.M., Chefoo, for London.

Early in June Rev. and Mrs. R. W. Stewart, C.M.S., Foochow, for London.

PEKING.—The first year of our North China Tract Society has just closed. It has been a successful year of work. Our Society is now fairly on its legs and walks off rejoicing as a strong man to run a race. The Annual Meeting was held on the evening of May 28th. Rev. J. L. Nevius, D.D. of Chefoo and Rev. Arthur H. Smith of Panchia gave very interesting addresses.

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T'UNGCHOW.—The Annual Meeting of the A.B.C.F.M. Mission, was held here from May 17th—24th here. Twelve of the sixteen gentlemen connected with the Mission were present. Rev. L. H. Gulick of the American Bible Society and Rev. C. M. Cady and C. D. Tenny of the Shansi Mission were present as visitors. Seventy six persons were added to the churches during the past year. Rev. H. Blodget D.D. and Mrs. Blodget have returned to the Mission, from their vacation. Rev. and Mrs. H. P. Beach have joined it. During the sessions the expediency of greater conformity to Chinese customs, in order to usefulness was discussed. No information is given as to the conclusions.

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CHINGCHOWFOO.—Rev. C. R. Mills D.D. of the American Presbyterian Mission writes:—There has been persecution at one of our stations 15 miles north of this city. A week ago tomorrow evening an angry mob seized one of the Christians, pitched him into a pond, beat him, tied his hands behind him, dragged him to a temple, pulled out his eye and having themselves toppled over one of the lesser divinities in the temple, got

a constable to arrest him on the pretense that he had done it and started him for the mandarin here. They came on to a place a few miles from this, when they backed out and left him. I came on the same night and took him to the mandarin, who has the case now before him as also a former persecution in the same village. I was treated politely by the mandarin, and hope for justice. I had just baptized this man who has been beaten. I have baptized 15 adults and 12 children at that station since coming out here.

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TENGCHOWFOO.—An American elder in the Presbyterian Church was set upon and killed while making a short journey. He was a very quiet, inoffensive man and no reason is known for the murder. He had a small amount of money but this was not taken. No action has been taken by the officials although the case been brought to their notice.

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CHEFOO.—Rev. H. Corbett of the American Presbyterian Mission reports his recent return from a trip in the country, among the churches. He was absent seventy five days. He had the privilege of receiving one hundred and fifty five converts to church fellowship, all upon profession of their faith. Thus the good work goes forward.

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Itoo.—Rev. A. Dowsley M.A. of the Church of Scotland Mission has met with persistent opposition from the literati, in his attempts to secure a chapel and residence at Itoo, a small city lying a few miles below Ichang. He has been stoned and otherwise abused. A house was

finally rented and ready for occupation, when upon the 12th, of April a raid was made upon it and the house was pulled down. Mr. Dowsley and family had withdrawn from the premises only half-an-hour before the destruction. On Easter Sunday he and his colleague held services both morning and evening amid the ruins. A large crowd was present. The matter has been placed in the hands of the British Consul at Hankow for adjustment.

SHANGHAI.—Mr. G. H. Appleton, late a minister of the American Episcopal Church owing to a change of views, has resigned his office as a priest in that denomination and formally withdrawn from the Mission. He underwent immersion at the hands of Rev. M. T. Yates, D.D., on June 8th, and on the 11th left China for Kobe, Japan. It is announced that he will seek ordination as a Baptist minister and offer himself for mission work in Japan in connection with that denomination.

Rev. W. J. Boone of the American P. E. Mission has been elected to the office of Bishop vice Bishop Schereschewsky resigned. As he was born in China and took priest's orders in this country, he also hopes to be consecrated here.

TAIWANFOO.—Formosa. The Mission Staff here of the English Presbyterian Church is now larger than ever before, having been lately reinforced from home. Dr. and Mrs. Maxwell have returned after an absence of 12 years due to ill health: Rev. Thomas Barclay has returned after a furlong of 2 years: and Mrs and Mrs. Ede have arrived for the first time. Mr. Ede

has come to take charge of a Boy's Middle School and other parts of the educational work of the mission. The return of Mr. Maxwell after so long absence is a special cause of thanksgiving both to his colleagues and to the native church. It was he who began mission work in the Island nearly 20 years ago.

By the kindness of correspondents we are able to state that commentaries are in preparation upon the Gospel by Luke and I. Corinthians.

By the kindness of Rev. W. Scarborough, any Missionary who wishes it will receive a present of a copy of Chinese Proverbs in sheets, upon application to

W. S. HOLT, SHANGHAI.

In response to an inquiry Rev. W. S. Ament informs us that the sources of information for his article on Chinese Temperance legislation are 日和錄之餘 2nd Book, 29th chapter. Also 歷代名臣傳 chapter on Hsiao Ho, the great minister of the Han.

The quotation from Li Hung Chang's memorial was taken from the translation preserved in the archives of the U.S. Legation in Peking.

#### CENTENNIAL OF MONTHLY CONCERT OF PRAYER.

JUST a hundred years ago on June 5th, 1884 the monthly concert of prayer was begun. Andrew Fuller of Kettering and others had already set apart the 2nd Tuesday in each alternate month as a day of fasting and prayer. Under the date of May 11th, 1784, Mr. Fuller writes; |

"Devoted this day to fasting and prayer in conjunction with several other ministers, who have agreed thus to spend the second Tuesday of every other month to seek the revival of real religion, and the extension of Christ's kingdom in the world." At the next return of this season July 12th he records;—

"Found earnest desire, this morning, in prayer that God would . . . hear our prayer in which the churches agree to unite for the spread of Christ's kingdom."

In the interval between these two dates the Nottingham Baptist Association had met. Andrew Fuller preached a sermon on "Walking by faith" in which he spoke of faith being needed for the extension of Christ's kingdom in the world. John Sutcliff presented a resolution which is thus recorded in the minutes;—

"Upon a motion being made to the ministers and messengers of the associate Baptist churches assembled at Nottingham respecting meetings for prayer, to bewail the low state of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of His Holy Spirit, which alone can produce the blessed effect, it was unanimously

RESOLVED, to recommend to all our churches and congregations, the spending of an hour in this important exercise on the first Monday in every calendar month."

In concluding the record the following words were used. "Who can tell what the consequences of such a united effort in prayer may be! Let us plead with God the

many gracious promises of his word, which relate to the future success of his gospel. He has said, I will yet for this be enquired of by the house of Israel, to do it for them, I will increase them with men like a flock. Ezek. xxxvi, 37."

This was the origin of "The monthly concert of prayer." These monthly prayer meetings were recommended by the Warwick Association in 1786 and adopted by some of the Independents in their neighborhood. Afterward they spread in England and America.

This movement was in some sense a development of one that originated in Scotland in 1744 where a Quarterly Conference of prayer, to continue for two years, was commenced. Jonathan Edwards two years later, receiving an invitation from Scotland to unite in this concert wrote his "Call to Extraordinary United Prayer." A copy of this was received by Andrew Fuller in April 1784.

So much for the history. Thus Britons and Americans, Presbyterians, Congregationalists and Baptists are identified with this movement in its beginning.

Let us look at the "consequences." "Who can tell the consequences!" said the Nottingham Association. Could they stand where we do what would they see?

When the monthly concert was commenced only *two* of our present Missionary Societies were in existence. In the 16 years before the end of the century *four* others had been organized, the Baptist in 1792, the London in 1795, the Wesleyan in 1796 and the Church in 1800. A few years later the American Board (1810) and the Baptist

Missionary Union (1814) were begun in America.

Dr. Dorchester gives the following statistics for 1880.

Missionary Societies	,	132
Missions	,	504
Principal Stations	,	5,765
Sub. Stations	,	12,200
Ordained ministers (native and foreign)	,	12,209
Lay Assistants	,	33,856
Total preachers	,	40,552
Communicants	,	857,596
Adherents	,	1,813,596
Day schools	,	9,316
Scholars	,	447,702

What may we learn from these things.

(1) Let us thank God for answered prayer. What hath God wrought during these 100 years? Is it not even beyond the expectations of His servants?

(2) As the missionary Spirit showed itself in the home churches, in the organization of four great

Missionary Societies during the last 16 years of the last century should we not hope and labor for fruit in foreign fields during the remaining 16 years of this century. The Japanese Christians have resolved to endeavor, with God's blessing, to evangelize all that Empire by the year 1900. Is it too much for us with the force we have and may expect during these coming 16 to attempt to evangelize *all China*. If this be too great a task for our faith, is it too much for us to undertake with the force we have here, in Hongkong and at Swatow to evangelize all our province in that time? We can do it. We can by God's blessing see that the offer of salvation is made by preaching and by the printed page in every district city and market town and even in every village in the province. Let us trust in God and undertake it.

R. H. G.

